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THE

UNIVERSALIST QUARTERLY

AND

GENERAL REVIEW.

VOLUME X.

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UNIVERSALIST QUARTERLY

AND

GENERAL REVIEW.

Article I.

Astronomy—Immortality.

It is very common to speak in superlative terms of the wonderful works of God, of the stupendous scale on which the universe is built up. It is common to hear, and speak, of the distances of the heavenly bodies from each other; to name the number of millions of miles intervening between the earth and the sun, the sun and the more distant planets, the earth and the fixed stars and the stellar clusters. Thousands daily speak of these things with utmost calmness, and with familiar air, as though the vastness of the numbers was no burthen to their thought; as though the infinite sweep of time and space embodied in the facts was fully comprehended.

But after all, how few have any tolerable conception of the subject. How few, even of those best instructed in the matter, have found, after most diligent and laborious effort, that the distances, and measures of time, and relative proportions involved, have taken any well defined shape in their thought. The calculations may be mathematically correct, and the results perfectly reliable; but the numbers descriptive of time and space, are too vast for the mind to map out into distinct form, too immense for us to grasp and mould into intelligible conception.

And yet the facts are real and not pretended, demonstrative and not speculative,—at least to a very large extent. The science of astronomy, in its lower and middle walks, has all the certainty and exactness of the multiplication table, and rests its magnificent achievements on the precision and infallibility of geometry on the one hand, and on the visible realities and revelations of the telescope on the other. In its higher reaches, it has its speculations, but its principal results are as certain as the coming of the day and night; and the familiar facts of the almanac are a perpetual witness to the beautiful precision with which these results are wrought out.

But I pass from this to the more immediate purpose of this article.

The planet on which we live is 25,000 miles in circumference, and its surface is diversified and adorned with oceans, continents and islands, with mountains, valleys, forests and rivers; and over all is stretched the glorious canopy of the heavens, forever lovely with the golden light of the stars.

The distance of the earth from the sun is, in round numbers (which I shall mostly employ) 100 millions of miles; which is of course the radius or semi-diameter of its orbit. This orbit, therefore, reaches through a circuit of 600 millions of miles, along which the earth passes at the rate of 70,000 miles an hour. And we are at this moment more than 35,000 miles distant from the point in space where we were thirty minutes ago. We have actually travelled 35,000 miles, beside being carried by the diurnal motion of the earth 500 miles further east than we were half an hour ago! It is difficult to feel the reality of this, and yet it is as certain as figures.

Let this be the starting point, and from it let us mount over the next three or four rounds in the shining ladder by which we rise out of our little solar system, into the infinite abysses beyond. The planet Jupiter is 1400 times larger than our earth, and the sun 1400 thousand times larger. Saturn rejoices in seven moons, and in the additional glory of two magnificent rings belting her heavens with a splendor inconceivable to us, who are favored only with the light of one humble little moon for half the time. And this last body, with its stupendous

accompaniments of moons and rings, is rushing through space at the rate of more than 22,000 miles an hour! Jupiter is more than 260,000 miles in circumference, and is less than ten hours in its revolution on its axis. If our earth moved at the same rate it would turn on its axis in less than an hour, and our days and nights would be about thirty minutes each!

Neptune, the outermost body of our solar family, is thirty times as far from the sun as we are, or 3000 millions of miles. This is the last round in the celestial ladder which our system supplies. From this we mount to the nearest fixed star, or the sun in our cluster next to us; and that is twenty millions of millions of miles distant from the earth.[1] And this, though in round numbers, is not guessing, not speculation, but actual demonstration! And over this space it takes the light more than three years to come to us, travelling at the rate of 200,000 miles in a second! How overwhelming the thought! And yet this star is only the first mile-stone on the great highway that stretches along the measureless abysses of space. Standing by it for a moment, let us look back upon our system, whose circuit runs through some eighteen thousand millions of miles.

Lo, what a change! The Earth, Jupiter, and Saturn with its stupendous rings, have all become invisible in the distance, and the Sun itself has dwindled into a small point of light, faintly twinkling as a star amid the hosts of heaven. On all sides these myriad stars stretch out, and the Milky Way still lifts above us a thin fleecy cloud, so densely are its suns and systems crowded together, and so immense the distances which separate us from them. There is no end to them in that direction, it would seem —hosts beyond hosts, depths within depths, exhausting the powers of the telescope, and filling the soul with a half terror of wonder, till it is ready to cry out, "Marvellous, O Lord God, are thy works, and in wisdom and in power hast thou made them all. The heavens declare thy glory, and the firmament showeth thy handywork. Day unto day uttereth speech, and night unto night showeth knowledge of Thee." There is nothing that can so exalt our ideas of God as such contemplations and

[1] The star α in the constellation Centaur.

studies as these; and a feeling of reverence and devotion, and from one side a feeling of affection and calm trust, seem to be the legitimate offspring of the revelations of Astronomy. The poet saw it rightly when he exclaimed—

"The undevout astronomer is mad."

What nights those must have been to Herschell when he attempted to sound our firmament. Selecting a point where the naked eye could not discern a single star, he began with a telescopic power of 2, and carried it up through 3, 4, 5 to 28. The first brought out stars invisible to the unaided eye, while beyond, a whitish cloud appeared. The powers of 3, 4, 5 resolved this cloud, and showed it to be stars, whose immense distances were beyond the reach of the lesser lens of the telescope; but still beyond these, other whitish spots were discovered, which the new powers could not penetrate. Still higher glasses were employed, and these spots in their turn were found to be crowds of glorious suns; while far out beyond them still stretched the milky cloud of worlds! And so the astronomer continued his tests, changing his telescopes, and increasing his space-penetrating power, up to 28, and at every step there burst upon his amazed sight new suns before unseen, rising solemnly and beautifully from the abysses of the night, while forever behind these were discovered the white stream of the Milky Way floating like a line of foam along the great Deep of Space—a countless congregation of systems which invited, while their measureless distances baffled, the eager eye of the astronomer![2]

And now let us mount upward another round in the shining ladder. This whole firmament of ours, which we have been viewing thus far, including the Milky Way, of which it is a part, is only one among the myriad hosts of heaven! With all its innumerable suns and systems, and the tremendous voids that lie between, it is still only one company in the grand army of God! a single cluster among multitudes of others of equal and greater magnitude and splendor.

Along the line of the Milky Way, which is in the direction of its length, we cannot penetrate through it with any

[2] Nichol's Stellar Universe; Lardner's Lectures, ii. 377–382.

instruments yet constructed; but we can look through the sides of it. Our solar system is supposed to lie nearly in the centre of the bed of stars or suns which compose the cluster, which is long and narrow. We are, therefore, like one standing in a long and narrow strip of woods:—he may not, looking in the direction of its length, be able to see either way to the end of it, but toward the sides, or breadthwise, he is able to see out into the open space beyond.

This is precisely what the telescope has accomplished in regard to our firmament or cluster. It has penetrated the sides and looked out into the dark night, the silent and awful profound beyond; and there it has revealed new firmaments, clusters of vast and countless suns, exceeding in splendors, the highest reach of imagination; and separated from our galaxy by blanks of space, by distances so tremendous that all those thus far named sink out of sight in the comparison. Millions of years could scarcely bring the light across these awful abysses![3]

I would distinguish, however, in this part of our subject, between fact and speculation, between what is actually known and what is inferred, though the inference be never so just. The clusters, lying at distances, whose vastness it is almost fearful to contemplate,—this is a *fact*, of actual observation. That these distances are exactly what the figures in each case represent, this is, to a considerable extent, inference, though often resting on the firm ground-work of what is really known.

However, the moment we remember that space is infinite, we may cease to be moved by figures. And if we start with the known, and rise gradually, we shall feel at last that there is no reason for doubting any statement on the score of its magnitude.

Our own planet is 100 millions of miles from the sun. This is the first stage. The second leaves us on the outmost limits of our solar system, 3000 millions of miles. At the next we reach out to the nearest neighbor of our sun, twenty millions of millions of miles; and to the next nearest, sixty; and to the next, one hundred and eighty millions of millions of miles.[4] We make these steps with

[3] Nichol's Architecture of the Heavens.

[4] *a* Centaur, 61 in the Swan, and *a* in the Lyre.

certainty. The tremendous space is actually bridged over by the labors of the telescope and geometry. And now consider that this distance is only the blank which lies between two suns of our firmament, which is composed of millions more, separated by the same awful abysses of night and solitude! How immense the field, then, occupied by the entire cluster, whose fractions are separated by such intervals! And if 3000 millions of miles separate the sun from one of its planets, and twenty millions of millions of miles separate one sun from another; what, the same stupendous scale preserved—what must be the breadth of that nameless profound, which separates one firmament from another! which lies between those magnificent and mighty clusters of suns and systems, that, as the telescope is improved, lift on the field of vision, troop behind troop, rising forever out of the fathomless depths of space!

Indeed the vastness of numbers is as amazing as the measureless solitudes of space. Take, for example, the first of the nebulous cluster, that chances to come into the field of the telescope, far out in the boundless void, flaming like a jewel on the bosom of the night. What a lavish display of the wealth and power of the great Creator. What a revelation of glories! Here, within a visible space less than a tenth of the moon's disc, a space no larger than the hand, there must be "wedged together," says Herschell, from ten to twenty thousand suns! Of course each one of these has its attendant system of planets, primary and secondary, like our own.

And there are thousands of such nebulæ lying within reach of our instruments, within the comparatively little patch of space which we are able to survey. They are spread all over the heavens, and the light of them is continually streaming in upon the moving telescope.

What then of the countless hosts that people the infinite realms beyond, forever beyond the reach of the telescope? The mind totters and reels with the thought, that all we can see, all these myriad suns, and systems, and clusters, dwindle into a point of light compared with what lies outside and forever invisible to any possible human vision. And yet it is really so. All that we see as yet are only a few golden sands which God let fall from his hand one

day in his walk through the infinite. The vast unsurveyed fields, and prairies and forests still spread out on all sides; and the Andes and the Himalayas still lift their lofty summits in the distance! Need we, then, be surprised into incredulity by any array of figures which shall attempt to represent these?[5]

Shall we suppose for a moment that our little sounding lines, stretched to their utmost, will reach bottom? Far from this, God is greater than our speculations, and the multiplication table will not exhaust his creation, or exceed the immensity of his marvellous works! We cannot say *this* is possible, but *that* is impossible. We cannot draw the line of his ability, and say, "Thus far thou canst go, but no farther—here must thy work be staid."

We may be oppressed, bewildered, overwhelmed in the attempt to grapple with these tremendous realities of the universe; but what are they to Him who holds them all, as so much shining dust, in the hollow of his hand? What are they to Him whose years are without beginning or end, whose spirit

> "Lives through all life, extends through all extent,
> Spreads undivided, operates unspent:"

To whom there is

> "——No high, no low; no great, no small,
> Who fills and bounds, connects and equals all."

Verily, we are ready to exclaim with the Psalmist, "O Lord God Almighty, marvellous are thy works, and that my soul knoweth right well—marvellous are thy works, and in wisdom and in power hast thou made them all;" and were it not that we have the assurance that they are made in goodness as well as in wisdom and power, we should almost fear lest we should be overlooked and forgotten amid this endless wilderness of worlds. Often we should take up that other cry of the Psalmist—"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained,—What is man,

[5] In the thinnest portion of the Milky Way, 50,000 suns crossed the field of Herschell's telescope in an hour, and in the thickest part more than 100,000 in the space of fifteen minutes! These numbers in such time almost overwhelm us. We stagger beneath the weight of such awful facts.

that thou art mindful of him! and the son of man that thou visitest him!"

And yet after all, it is man, it is mind, it is intelligent spirit, that gives to this grand theatre of the material universe all its substantial use and worth, all its real glory! Without men and angels, without Mind to appreciate and enjoy it, to honor and glorify its Author, it would be like a splendid and costly panorama without spectators. It would be as if one should compose and have performed a magnificent oratorio without an audience!

And this brings us to the second part of this article, to the argument for the endless life of the soul, the immortality of Mind, which seems necessarily and logically to grow out of the infinitude of the material universe. For what is this display of worlds and suns, of galaxies and constellations and clusters without number and without end, if the soul, so colossal in its powers, so fitted to explore, appreciate and enjoy these wonders, and through which only, these and all else can glorify God,—if this is to perish at death, and be no more forever? Why is so glorious a work set out before it, and ability and energy given to perform it, but the time alone denied! For surely, the present life compared with the extent of the universe is as a cipher to infinity. The mind has opportunity only to try its powers, to realize what it can do if time be given, and then it is crushed out, according to the gospel of unbelief, leaving the glorious work it could do all unfinished—yea, scarcely begun.

Let us look at this, let us consider how much one can do toward a thorough acquaintance with our little planet, the earth, within the space of time allotted to the ordinary life of man. How much is it possible for us to accomplish in studying the surface of our globe, its mountains, seas, rivers, plains, deserts, forests, and mines; its countless forms of animal and vegetable life, beasts and birds, fish and reptiles, and insects,—plants, flowers and fruits, —nations, languages, customs, modes of life,—history, science and art,—and so through the encyclopedia of all knowledge possible to man in his present estate,—how much of this grand survey, in its endless details, is it possible for us to accomplish in a single life time?

Extend now this study and survey to the myriad mil-

lions of worlds and systems which we have glanced at in passing, and the myriad millions more, invisible, plunging through the fathomless profound of space! What time will be needful to this great work—what time to behold, examine and enjoy the nameless and numberless exhibitions of the Divine power and wisdom and goodness spread out on this broad and magnificent theatre of the universe! what time to become familiar with the order and arrangements, the harmonies and beauties, the life and history, of each one of these glittering orbs! What time but that which shall parallel this endless procession of suns and constellations! What life, but an unending one, will be long enough to look upon all the glorious wonders of Creative Power; and lift the veil from the beautiful mysteries which burn along the infinite abysses, and invite the gaze of the exulting astronomer, only to show him that they lie beyond the reach of all human effort!

Is there not here, then, a presumptive proof of the endless life of the soul? Has not God himself furnished us here an illustration of the great revelation of the gospel, that we live forever? Is he not consistent? Are not all his works in harmony? If he gives light, he gives an eye to use it. If he fills the world with a thousand delicious melodies, he forms the ear to enjoy them. If he creates us with animal needs and desires, he furnishes the means of gratifying them. If he implants a religious element in man, he bestows the means of fitting culture, he gives us Revelation and Truth as an answer to the spiritual cry within. So in all things,—in all his works and arrangements there is relation, proportion, mutual harmony. And why should it fail in the case before us now?

If God has fitted up so grand and beautiful a theatre, as we have seen this stupendous universe to be, has he not endowed the audience, so to speak, with capacities and powers, and a life-time corresponding with the magnitude of the preparations? Have the subordinate arrangements all been looked to, and the principal part, on which the entire interest of the great drama turns, been forgotten, overlooked, or utterly neglected? Have we all the scenery and decorations fitted up in the most gorgeous manner, and with a lavish expenditure of materials,—and then,

when the exulting crowd have just entered the vestibule, and caught a glimpse of the splendor, and the brilliant lights, and the amazing beauty within, then is the curtain to fall, and the great doors to be closed in their faces forever!

Can it be? Is this the way God works? is this the way a wise man works? No, verily—it is not so. We are not to be shut out from the joy of the universe so rudely and suddenly as this. We are to have more than a glimpse of this distant glory. We are to enter farther in than the porch of this great building of God. We are to behold more of its celestial beauty, more of its marvellous adornments, than we can ever reach from the little planet we are now confined to—more than is possible in the little mortal life we are now living. We are God's audience, and he will do more for us than barely permit us to come to the outer gate, let us look for a moment with longing eye upon the opening glories beyond, and then put out the lights, and leave us in total darkness, leave us to sink down into eternal night and death! No, no, we are immortal, or this broad, boundless universe is an everlasting lie! There is more for us than this earth and this life can give, or these stars that burn above us, the glorious constellations that fling their splendors on the far off night, and the hopes and promises and longings with which they fill the soul, are all a stupendous fraud on man!

We have all heard of the World's Fair, and of the Crystal Palace. Suppose, now, that when this vast building had been filled with the products of all the countries of the earth, with the manufactures and cunning work of all nations and tribes, with every imaginable article of use and ornament; and the people of every land had been invited to the splendid exhibition; to see, examine and appreciate all the marvels and beauties of which would require weeks and months even,—suppose the British government should have ordered that, just as the immense crowd began to pour in through the open portals, and bewildred and overjoyed with the magnificence of the scene, while yet lingering about the entrance, gazing with wonder at the long avenues extending in all directions, the

lofty galleries resplendent with the offerings of Nature and Art, and with the presence of living beauty; and exulting in the anticipation, and impelled with unconquerable desire of beholding and enjoying all these marvels and splendors,—suppose, at the close of the first hour, and in the midst of this universal excitement of delight and expectation, the government should have caused the exhibition to be closed, seized all the visitors, put out their eyes, and thrusting them out, shut and bolted the doors upon them!

Imagine this done—what a cry of indignation would have come up from all quarters of the earth. What inconsistency and absurdity, what fraud and cruelty! This colossal palace, this lavish expenditure, these congregated wonders of the world,—this invitation to all nations and tribes,—all for only one hour of exhibition! and then such a tragic close—such monstrous injustice, and deception, and barbarity! The whole world would have rung with the outburst of horror and execration.

And yet, if this little earth and this little life are all that is permitted to us, this is what God is doing, only on a more stupendous scale! What is the Crystal Palace compared with the great palace of nature, paved with suns, its mighty galleries lighted with constellations, and hung with the drapery of lustrous firmaments, and its lofty arches sounding evermore with the music of the spheres and with the roar of rushing worlds!

What are all the wonders of human art compared with the handywork of God, the displays of Divine power and wisdom and skill which greet us from all sides, and lift upon our sight through all the depths of the universe? And what are three-score years and ten set by the side of the measureless ages needful to familiarize us with these manifold wonders?

And what is all this for, then, if only threescore years and ten are allotted us? Why was the universe built on such a magnificent scale? and why has God crowded it with such wondrous show of his perfections, and adorned it with such a wealth of beauty? What does all this display of the infinite glory mean, if, when we have scarce crossed the threshold, and our souls begin to thrill with delight, and to throb with the quickened pulse of new and

boundless hope—if then we are to be driven back, and not the eye put out, but the soul itself utterly extinguished, and the whole swallowed up in eternal night and silence!

What a vast disproportion of means to ends. What a useless exhibition of creative power and skill. What a lavish display of glory and beauty, without point or purpose so far as we are concerned, save to inspire us with longings and hungerings never to be answered, never intended to be answered.

And what cruelty and injustice to endow man with such noble faculties, to make him capable of doing and enjoying so much, to kindle within him loftiest aspirations, desires illimitable as creation, to lead him forth just far enough to mock him with a sight of the opening glories and splendors of the infinite—and then to thrust him back into everlasting night and nothingness!

Once more we say, this is not the method of God's work. It is unlike all else he has done. It is discord, it is disproportion, inconsistency, and useless cruelty; and these are not the marks of his handywork, or of any purpose of his. It cannot be. Surely those gifted minds that have risen up on such strong wing into the heavens, made themselves familiar with the worlds that hold their courses round our sun, unfolded the laws of their motions, followed the comet on its fiery track, surveyed the stellar clusters of space, and from their lofty heights of observation caught glimpses of the ineffable splendors, the starry waves forever heaving up along the infinite sea beyond —surely these shall not die, while the physical universe, over which they have gained such triumphs, lives on. They shall not perish in a moment, while the knowledge they have given to the world is handed down from generation to generation through endless ages. O, no, these great souls, through whose study the mystic language of the heavens is translated to us, and its flaming hieroglyphics made plain—certainly these shall be permitted to rejoice in their work, to visit the starry islands and continents they have discovered, and elsewhere to behold the face of other heavens, and to rise upward into new discoveries and triumphs. It must be so. These mighty minds cannot pass away like shadows, or the morning cloud, while not the smallest particle of matter in all these manifold worlds can perish.

We must be, we are, immortal. There is surely beyond the death of this body another and a higher life for us. Not in vain do these starry arches lift above us. Science does not mock us with her brilliant revelations. There is more for us than a distant sight of the magnificent halls of God's great palace. Yonder heavens are for us also. We shall yet stand in the midst of them. Those broad avenues of glory stretching into the invisible, those galleries of light and beauty built up with suns and firmaments —they shall some day be trodden by our rejoicing feet. Through them we shall pass in the forward march which lies before us, from knowledge to knowledge, from blessedness to blessedness, increasing forever and ever!

This is the voice of God in nature. It is the voice of God in the human soul. It is the voice of God in Revelation. T. B. T.

Art. II.

The Apostles and Saints Judging Israel and the World.

Jesus said to his disciples, "Verily I say unto you, that ye who have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."[1] Paul, also, reproving his Corinthian brethren for bringing their judicial cases before unjust or heathen judges, rather than before saints, says, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more, things that pertain to this life?"[2] The same apostle again says, in seeming conflict with the foregoing, "For we must all appear before the judgement seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be

[1] Matt. xix. 28. [2] 1 Cor. vi. 2, 3.

good or bad."[3] In this declaration, Paul agrees with the Saviour when he says, "For the Father judgeth no man: but hath committed all judgement unto the Son: that all men should honor the Son, even as they honor the Father."[4] And in marked conflict with the current interpretation of the scriptural doctrine of judgement, are Christ's own words, "Now is the judgement of this world."[5]

The seeming discordance of these several scriptures softens into beautiful harmony, when the principle that is involved in them comes to be recognized. But to perceive this principle, the common opinion in regard to the formality of the divine rule, must be laid aside, and the true idea of it received. We must understand, somewhat, the vigor of principle as the instrument of that rule in the spiritual domain.

On the first of the scriptures quoted above, Dr. Adam Clarke remarks, "From the parallel place, it is evident that 'sitting on thrones,' and 'judging the twelve tribes of Israel,' means simply obtaining eternal salvation, and the distinguishing privileges of the kingdom of glory, by those who continued faithful to Christ in his sufferings and death." The parallel place to which Clarke refers, reads as follows: "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."[6]

Now, instead of sustaining the view which is taken above, this parallel place seems to require a widely different view. The Saviour says to his disciples, "I appoint unto you a kingdom, as my Father has appointed unto me." What kingdom had the Father appointed unto Him? Surely not the kingdom of immortal glory; but the mediatorial kingdom, by which, or through which, by the influence of his truth, the world should be prepared for the kingdom of immortal glory. The rule assigned to the disciples must have been a share of that rule which was given to Christ himself. The kingdom which he appointed to them, must have been included within that kingdom which had been appointed to him of the Father. Not only could he appoint them to no other kingdom,—since

[3] 2 Cor. v. 10. [4] John v. 22, 23. [5] John xii. 31. [6] Luke xxii. 28–30.

he could give to them only what he himself possessed,—but the identity of the kingdom to which Christ had been appointed by the Father, and that to which he appointed his disciples, seems to be established by the terms of the passage itself, "I appoint unto you a kingdom, *as* my Father hath appointed unto me;"—"giving you power in my name," as Whitby paraphrases it, "to preside over my church, making laws, as I have done in his name, by which they shall be governed."

The government of the church as an institution, however, can be but a branch, so to speak, of the rule given to the apostles. The laws formally enacted by them, and even by the Master himself, are very few. His kingdom is built up of great vital principles; and it is chiefly through those principles, rather than by formal enactments, that the rule of both the Master and his disciples is exercised. Nevertheless, authority in the visible church appears to have been bestowed upon the apostles, and to be referred to by the Saviour, when, having spoken of the discipline that should be adopted towards an offending brother, he says, "Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven."[7] That is, ye shall have power to determine what may be allowed, and what must be prohibited, both in regard to the dispensation now passing away, and the exigencies which may henceforward arise. Bishop Pearce says, the power here given to the Apostles, "was a power of declaring what precepts of the Jewish law were obligatory, and what not obligatory, upon Christians, the subjects of Christ's kingdom; and of appointing such rules as were proper for the government of it."[8] Whitby gives a similar exposition. "Let it then be remembered," says he, "that to bind, is to declare a thing forbidden, i. e. not to be done, under pain of divine displeasure; to loose, is to absolve from obligation to do, or to abstain from such an action, or to say, God will not hold us guilty for the doing, or omitting of it."[9] To qualify the apostles for the exercise of so important and comprehensive authority as is thus

[7] Matt. xviii. 18. [8] Quoted by Paige, in his Commentary on Matt. xvi. 19.
[9] Comment on Matt. xviii. 18.

bestowed upon them, the Saviour promised them the Comforter, which should be to them a guide and director when himself should have ascended to the Father. "Howbeit, when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." [10]

But let us notice the Saviour's language recorded by Luke, still further. After having said, "I appoint unto you a kingdom, as my Father hath appointed to me," Jesus adds, "that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." [11] "Eating and drinking at his table in his kingdom," understood in the light of the courtly customs of the times, is a direct assurance that the apostles should share in the honors of Christ's kingdom; while "sitting upon thrones, and judging the twelve tribes," indicates the power they should exercise in that kingdom. Whitby remarks that the "nobility in a kingdom used to be known by two things, the honor and the power imparted to them,—their honor in eating at the king's table; their power in having a share in the government under the king: therefore, our Saviour represents the honor of his apostles by eating and drinking with him at his table, and their power by judging the twelve tribes of Israel." [12] Sharing with Christ his rule, by sharing in the promulgation of that truth by which his rule is exercised, the apostles were entitled to a share in the honor pertaining thereto. In assuring them of this honor, the Saviour adopts that style of remark which would be best understood by them.

That the general view we have thus taken of the nature of the rule to which the Saviour appointed his apostles, is correct, will further appear on considering Paul's language quoted in the first part of this paper. "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" [13] The terms of this passage are broader in two particulars than the terms of the Saviour's language, considered above. Instead of the apostles, addressed by the Saviour, we have here the "saints" in

[10] John xvi. 13, 14.
[11] Luke xxii. 29, 30.
[12] Comment on Luke xxii. 29.
[13] 1 Cor. vi. 2.

general; and instead of the "twelve tribes of Israel," we have the "world." If, then, the judgement referred to, be a formal judgement after the resurrection, (which I cannot admit,) a prëeminence will be given to the saints in general over the apostles in particular; since judging the whole world must be a more important trust than judging a part of it. But when we remember that this judgement is not executed by either saints or apostles, in person, but through the truth they proclaimed and were instrumental in making efficacious, we perceive that these scriptures warrant no such invidious comparisons. The peculiar forms of language in which the announcements are made, both to saints and apostles, grow out of the peculiar circumstances of each. The more important labors of the apostles were with the Jews, the "twelve tribes of Israel;" while those of the saints abroad, to whom Paul addressed himself, had more immediate reference to the Gentile world. Hence the apostles are said to judge, or rule, the "twelve tribes of Israel," and the saints, or believers in general, the world.

Christ addressed his disciples as the "light of the world," and exhorted them to let their light so shine before men, that others might see their good works, and be led to glorify their Father which is in heaven. It was by virtue of the truth they possessed that the apostles could be termed the "light of the world," and by the power of the same truth, they were made the judges, or rulers, spiritually, of the "twelve tribes of Israel." There would manifestly be an equal propriety in speaking of the saints in general as the "light of the world," by virtue of the same truth, the possession of which was shared by them, and in ascribing to them, in a similar manner, an influence in the spiritual government of the world. Thus they would govern silently, but essentially; not personally, or in form, but spiritually, or in fact. There would be no show of power which was not possessed; but in just so far as the Christian idea became inwrought into the common mind, a controlling influence would be secured; and Christ and his disciples, including all true promulgators of his word, would enter upon their reign. Dr. Macknight, though a believer, as will be seen, in a future general judgement, that is, a judgement after the resurrection,

holds the following judicious language on the phrase, "the saints shall judge the world." "Here St. Paul told the Corinthians, that, agreeably to Christ's promise to the apostles, [namely, that they should sit on twelve thrones, judging the twelve tribes of Israel,] they were at that time actually judging or ruling the world by the laws of the gospel, which they preached to the world. Hence Christ told his apostles, 'Now is the judgement of this world.'" In answer to the objection that the verb rendered *shall judge*, is in the future tense, and that the apostle, therefore, had in his eye the state of the world under Constantine, when the Christians got possession of civil power, Macknight adds, "Nevertheless, the subsequent clause, 'If the world *is judged* by you' [the verb here being in the present tense, and not in the future, as our translation would indicate,] shews that the apostle spake of the time then present. Others," he continues, "because the judgement of angels is spoken of in the next verse, interpret this of the last judgement; and by the saints judging the world, they understand the affording of matter for condemning the wicked. But this sense has no relation to the apostle's argument. With respect to the idea which many entertain, of the saints being Christ's assessors when he judges the world, I observe, that it is repugnant to all the accounts given of the general judgement. . . . . Besides, for what purpose are the saints to be Christ's assessors at the judgement? Is it to give him counsel? or only to assent to the sentence he will pass on the wicked? Surely not the former; and for the latter, why should their assent be necessary, more than the assent of the holy angels? To found a doctrine of this magnitude merely on two obscure passages of Scripture, which can easily admit of a different and better interpretation, seems not a little rash."[14] Thus far Macknight.

Indeed, Dr. Clarke seems to relinquish his application of the Saviour's language, first quoted, to the kingdom of immortal glory, when he comes to consider these words of the apostle. In his comment on this place, he quotes that language, ["then ye shall sit on the twelve thrones, judging the twelve tribes of Israel,"] and adds, "it is supposed that Jesus refers to the same subject as that mentioned here, the saints judging the world; and that

[14] Comment on 1 Cor. vi. 2.

St. Paul has his words in view, in what he says here to the Corinthians. By judging the twelve tribes of Israel, some have imagined that having authority in the Church, is merely intended; but Dr. Lightfoot contends that the words refer to the coming of our Lord to execute judgement on the Jews, and to destroy their state; and that the doctrine of the apostles, not themselves, was to judge and condemn that most disobedient people. The place before us is generally understood to imply that the redeemed of the Lord shall be, on the great day, assessors with him in judgement; and shall give their award in the determinations of his justice. On reviewing this subject, I am fully of the opinion that this cannot be the meaning of the words; and that no such assessorship, as is contended for, ever will take place; and that the interpretation is clogged with a multitude of absurdities. . . . I therefore think, with Dr. Lightfoot;" [15] and he proceeds to apply the language to Christian rule among the nations here upon the earth. Thus he yields his former opinion touching the Saviour's language, by making that language coincide in signification with this language of Paul; and then interpreting this, with Dr. Lightfoot, to mean a judgement or rule exercised by the apostles through the doctrines they proclaimed. I have quoted thus freely from writers who believe in a future general judgement, for the purpose of showing that even they, against all prejudices of system, find sufficient evidence to convince them, that the judgement and rule which the saints and apostles should share with Christ, is the rule of Christian truth in the present world, and, therefore, in the mediatorial kingdom of Christ.

In further support of this interpretation of the Saviour's language, let us consider the period of its promised fulfilment. The apostles were to sit upon twelve thrones, when the Son of man should sit upon the throne of his glory. This, of course, must be during the continuance of his reign. But when the resurrection shall be past, and death, the last enemy, shall be destroyed, the end will come; and Christ will deliver up the kingdom to God, that he may be "all in all." Christ's reign will then cease; and consequently, the period spoken of must precede the resurrection. Moreover, Christ taught, that the

[15] Comment on 1 Cor. vi. 2.

Son of man should "come in his kingdom,"—an event equivalent to "sitting on the throne of his glory,"—before some who heard him should "taste of death."[16] Again, Christ repeatedly speaks of the coming of the Son of man,[17] declaring it to be with "power and great glory,"[18] and gives the signs that should precede; and, that his disciples might not put far away the day, he adds, "Verily, I say unto you, this generation shall not pass, till all these things be fulfilled."[19] Still further, Christ says, "When the Son of man shall come in his glory with all the holy angels with him, then shall he sit upon the throne of his glory."[20] But we have just seen that he would "come in his glory" during that generation; consequently, he would "sit upon the throne of his glory" during that generation. And Jesus declares, that "when the Son of man shall sit in the throne of his glory," the apostles "shall sit upon twelve thrones, judging the twelve tribes of Israel." This judgement, therefore, must have been entered upon, at least, during that generation.

The conclusion to which we have thus arrived, touching the time of the commencement of this judgement or rule, will serve to confirm our position concerning its character, namely, that it is not formal, but doctrinal,—that it is not an outward rule, by statutes and ordinances arbitrarily applied, like the rule of the princes of this world; but an inward and spiritual rule, by the power of ingrained truth. The apostles, who followed the Saviour "in the regeneration,"[21]—not in the experience of the new birth, for the Saviour never experienced that,—but in that changing state of things which opened the way for the permanent establishment of his kingdom; those who had followed him under these circumstances, would enter upon their rule,—upon their joint rule with Christ,—whenever that kingdom became really established in the hearts of men. As great Christian truths came to be fully apprehended and believed, this rule would so far become operative. Beginning with the germ, or radical Christian thought, there would appear first the blade, then the ear, and at length the full corn in the ear. But the "full corn in the ear," is found only in the ripened harvest. In Christ's kingdom, it prefigures the entire assimilation of all hearts

[16] Matt. xvi. 28. [17] Matt. xxiv. [18] Matt. xxiv. 30.
[19] Matt. xxiv. 34. [20] Matt. xxv. 31. [21] Matt. xix. 28.

to his own moral likeness—the swallowing up of all other kingdoms in his kingdom. Then will his mediatorial work be complete, and Christ will resign his kingdom to the Father.

In the exposition of apostolic and Christian judgement which we have thus endeavored to unfold, we have understood that judgement in a broader sense than simply an arraignment for trial, to be followed by acquittal or condemnation, according to merit. Besides such a judgement, it includes the promulgation of the principles upon which it shall rest; and, ultimately, such a control over the heart and life as will make them conform to the requirements of those principles. It thus becomes equivalent to the term rule.

The Scriptures elsewhere authorize such a sense. Indeed, a narrower sense unfolds the full significance, neither of the divine rule, nor of the Saviour's mission. The Psalmist often applies the term to God, in this broader sense. "O let the nations be glad and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth." [22] Here we have an example of the parallelism of Hebrew poetry, where one clause explains the other. "Judging the people righteously," is equivalent to "governing the nations upon earth." Again, "Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously." [23] Here the reigning of the Lord among the heathen, explains his judging the people righteously, so that the world,—the people of the world,—shall be established that they shall not be moved; so established in the truth that they shall not turn from, nor disobey, the living God. So filled is the Psalmist with the glory of this idea, that he breaks forth in raptures: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth, [that is, to rule the earth]; he shall judge the world with righteousness, and the people with his truth." [24]

Now, towards the accomplishment of this end, viz:

[22] Ps lxvii. 4. [23] Ps. xcvi. 10. [24] Ps. xcvi. 11–13.

the ruling of the earth by his truth, all the providences of God seem to be directed. Hence Daniel says, "All his ways are judgement."[25] His peculiar dealings with his chosen people, were designed to lead them to acknowledge his existence and rule, and to prepare the way for a more perfect establishment of his spiritual reign, through the mediation of Jesus Christ. This spiritual judgement, or rule, is recognized in the prophecies which announce the Messiah. Isaiah says, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgement to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgement unto truth. He shall not fail nor be discouraged, till he have set judgement in the earth; and the isles shall wait for his law."[26] We obtain a partial commentary on this extract, in the variation of the latter clauses of it, as quoted by the evangelist Matthew, and applied to Jesus.

"A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgement unto victory.
And in his name shall the Gentiles trust."[27]

The result of his judgement or rule shall be victory over sin, the foe he came to vanquish; and such a victory as shall lead the sinner to trust in his name. What a blessed assurance! Christ shall apply the redeeming truths of the gospel, which, working by their retributive and purifying energy, shall gain a final victory in the absolute redemption of the world. This done, not Jews only, but Gentiles, also, shall gladly receive the law from his lips, and trust in his name. Dr. Clarke, even, is animated with the glory of this prospect. "By judgement," says he, "understand the gospel; and by victory, its complete triumph over Jewish opposition, and Gentile impiety. He will continue by these mild and gentle means to work till the whole world is Christianized, and the universe filled with his glory."[28]

In harmony with this prophetic doctrine of judgement

[25] Dan. iv. 37. [26] Isa. xlii. 1—4. [27] Matt. xii. 20, 21. [28] Matt. xii. 20.

in connection with Christ's mission, are his own declarations. Thus, he says, as before quoted, "The Father judgeth no man; but hath committed all judgement unto the Son; that all men should honor the Son, [who thus rules in their hearts,] even as they honor the Father."[29] And he adds, "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgement also, [that is, to establish his spiritual rule by imparting this life,] because he is the Son of Man."[30] The same sense is involved again when he says, "For judgement I am come into this world; that they which see not might see, and that they which see might be made blind."[31] The objects of this judgement as thus stated, clearly show the judgement itself to be a rule by the power of gospel truth; making the self-confident boaster perceive his ignorance and mistakes, and the honest inquirer rejoice in the light of salvation. Looking thus upon the kingdom he came to establish, upon the spiritual rule he would exercise therein, Jesus might well say, "Now is the judgement of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me;"[32] that is, the crisis had then come, in which good would triumph over evil, and the attractive influences of which would draw all men in purity to Christ; thus casting out the evil of the world.

There is another class of scriptures referring to this judgement, which have filled the hearts of men with fear, but which will now be found to be full of hope, and easily understood. I refer to those which speak of our "appearing before the judgement seat of Christ." Upon this class of texts has been built the frightful doctrine of a future general judgement, to be followed by eternal retributions. But, by the "judgement seat of Christ," we are now led to understand the seat of those influences by which he established his rule in the hearts of men; or more strictly, perhaps, it is but an adaptation of language to the forms of human tribunals. The assurance that we must be brought before the judgement seat of Christ, signifies that we must be subjected to the retributive and

[29] John v. 22, 23.
[30] John, v. 26, 27.
[31] John, ix. 39.
[32] John, xii. 31, 32.

sanctifying influence of his truth. We have seen, both from prophetic declarations, and from Christ's own words, that the judgement he came to execute, is not a formal one, but a judgement by the power of his truth. Hence, appearing before his judgement seat, signifies not appearing before him personally, but being brought under the influence of his doctrines. Some of these scriptures admit no other exposition. And since no formal judgement is executed, we necessarily suppose it to be by the influence of truth. That the energies of truth are adequate to such a work, is fully implied in the declaration of Paul, that the "gospel is the power of God unto salvation to every one that believeth."[33] The assurance that we "must all appear before the judgement seat of Christ," becomes thus full of hope; since it is equivalent to the promise, that "all shall know the Lord from the least to the greatest,"[34] and become the willing subjects of his rule.

Thus Christ is now judging the nations; and the apostles and saints, who shared in the promulgation of the gospel, are sharing in his rule. We recognize the course and results of his judgements in all the great revolutions of our time. We see them in the liberalizing tendencies of national institutions; in the increasing humanity of modern legislation; in the growing philanthropy of social life; in the benevolent yearnings for the poor, the vicious, and the enslaved; and in the brightening glories of Christian hope. Whenever we shall so heartily and successfully study Christ, as to come into the meridian light of the Sun of righteousness, and enjoy in our own souls the rich blessings of salvation, then shall we understand, as we never before understood, the excellent blessedness of Christ's kingdom.

A. A. M.

[33] Rom. 1, 16. [34] Heb. viii. 11.

Art. III.

Condition of Men after Death.

It may be well to apprize our readers, at the outset, that we do not propose, in the article before us, to inquire into what is distinctively called the ultimate, or final, condition of men. With respect to this, it is enough for the present occasion to say, that we believe the New Testament teaches, expressly as well as by implication from its general principles, that all things will eventually be reconciled to God through Jesus Christ; that he who was sent to be "a ransom for all," and "the Saviour of the world," will accomplish the object, before "he shall deliver up the kingdom to the Father." To us, this truth appears to be so inwoven in the gospel that we cannot take it away without rending the whole texture into fragments. Nor can we conceive of hardly any particular doctrine more important in its relations to other points of Christianity, or more interesting to mankind when considered in itself; as we have endeavored to show in a former number of our publication.[1] But, in the present article, we shall take this doctrine, and this view of the subject, for granted, since we suppose that the most of our readers already agree with us in the positions.

Has it never occurred to them, however, that there still are questions, lying further back, into which people may run, and which affect the value of this doctrine so materially as to make it of little import, or of the highest moment, accordingly as they are answered in one way or another? All questions that call in doubt the reality of our future existence are plainly of this kind; and so are all questions that involve its character as an object of personal interest to us.

We bespeak the patience of our readers, while we attempt to illustrate what seems, perhaps, to need no illustration.

I. Now, if the existence which we are to have hereafter be so defined away as to make it an unreal one, it

[1] For April, 1852.

follows of course that the salvation which is ascribed to it, (pardon the absurdity!) becomes equally unreal. Let us be careful not to overlook the fact, that whatsoever impairs our idea of the former, necessarily impairs our idea of the latter, and in just the same degree. For it is obvious that we cannot believe in, nor so much as think of, our salvation in the immortal state, any farther than we recognize our existence there, nor under any other conditions of being than we impute to that state. Again: a similar course of remark is applicable to a somewhat different form of the same general idea. If, while maintaining that all men will be saved in the life to come, we nevertheless proceed to represent that life itself as of so indifferent a kind that it can be of no personal concern to men here, we thereby make whatsoever salvation we are pleased to predicate of it, insignificant and worthless to them. Let us put a case. Suppose that, after having expatiated on the glories of the universal salvation which is to be realized in the next world, I find it convenient, for the sake of carrying out some favorite side-notion of mine, to contend that our personality may there cease, that our souls, or spirits, may there perhaps be absorbed in God, so that we shall no more exist with self-consciousness, nor as individuals. In this case, it is clear that I virtually retract all I had said of our future salvation, and of the blessedness of the prospect; since, upon these grounds, those absorbed spirits will no longer be ours, any more than is the puff of breath which we exhaled into the all-surrounding atmosphere, a year ago. And of what possible consequence can it be to us, whether they are to fare well or ill, after they shall have ceased to be ours, and after we shall have ceased to exist, as creatures, to know, or to feel, or to be in any way interested in the event? If I, as a person, am to be utterly extinct when I die, and my soul is to be resolved into some other being, it is no concern of mine what becomes of it, *then;* and to bid me exult in the glorious prospect, is nonsense, if not mockery. It is easy to see that this is simply the doctrine of annihilation, under cover of a better-sounding name. For no advocate of annihilation ever meant any thing more, by it, than the resolving of all the elements of our being back into their original sources. Once more: we may observe that it

will not alter the principle, if we slightly modify the case, and give it the following form. Suppose that I am too wary to take my stand positively on this doctrine of annihilation, or absorption; that I only retreat towards it, as a refuge, when pressed by difficulties growing out of some incidental position I have adopted. To elude these difficulties, I say, "We have no right to assume that we shall be self-conscious hereafter, because we do not know that this will be the fact. It may be, and it may not be; divine Revelation has not pronounced expressly on the point, and we cannot go beyond its testimony, much less can we draw conclusions from the assumption." Now, suppose it to be true, that the Scriptures do say nothing directly on the point, still, one of two things is certain: I have either made up my mind upon it, notwithstanding their silence; or else I have not. And if I have not,—if I am really in suspense about it, as I would seem to be, there comes up rather a serious inquiry, namely, What right, then, have I to argue that all men will be happy hereafter? For to talk of the happiness of beings who are unconscious, or to pretend that I have any settled faith in the salvation of men hereafter, while I have none in their conscious existence hereafter, is an absurdity which, it may be presumed, no rational creature will avow. And here we may add, that whenever the Scriptures recognize the fact of our future salvation, they of course recognize the fact of our future conscious existence, whether they specify it in set words or not; for it is necessarily included in the very idea of the former. There was no need of their taking the precaution to state, that the persons, who are to be saved, will exist as persons, or be self-conscious. We must remember that neither we, nor the Sciptures, can leave room for the doctrine of universal annihilation, and at the same time teach the doctrine of universal salvation. Nor can the one be defended on the grounds of the other; to admit either, is, without further specification, to set the other aside.

We have sometimes thought it possible to make a wrong use of the very excellent rule, that we are not to go beyond the teachings of the Scriptures, in our doctrine of the future state. Taken in any reasonable sense, it does indeed appear to us an important rule, and one that cannot be

too strictly observed. But, to this end, it must evidently relate to something more than a repetition of the bare words of Scripture, as a parrot might repeat them; it must embrace all the facts and the views that are given us, in the New Testament, concerning the condition of men after death, and all the conclusions that are logically suggested by these. Any narrower interpretation of the rule, we think, would spoil it for rational purposes. The evident *meaning* of Christ and his apostles, as gathered from all they say directly on the future state; the ideas and sentiments, with respect to it, which they appear to have had in mind when casually alluding to the topic, and especially when using it for present comfort, support, hope, or admonition; and these, too, kept in their natural connexion with the general truths of revelation, and with the necessary forms of thought which are inseparable from the human understanding,—it is these, when so taken, that are what we mean by the teachings of the Scriptures on this point. That they ought to be regarded as the sacred directory in all our inquiries into the "life and immortality brought to light through the gospel," seems evident from the nature of the case. The extravagances of fantastic and independent speculation, on the invisible world, have been of late exemplified in a way to serve as a caution to every sober thinker.

But if it be meant that we must only repeat Scriptural phrases on the subject, without regard to their natural implications under the given circumstances, and without reference to other known truths that stand in obvious relation, then we think the rule becomes absurd, and useless except for quibbling. With it, one might indeed baffle and tease an opponent, who was less adroit at the game, or indisposed to turn the counters upon him; but a believer in divine revelation could do it only by exposing himself to be convicted of inconsistency at the very first move. For he would find that he himself assumes, and is obliged to assume, a thousand particulars, concerning the future state, which the Scriptures do not literally assert, and which they teach in no other way than by general implications, or by leaving common-sense to draw its natural inferences. So far as we recollect, they do not say, in these words, that our souls, or spirits, after death,

will be those we now have, or that the same persons who now live will then exist as persons, or that any human creature will be happy hereafter; and so on, indefinitely. But the reason why they do not make assertions of this kind, doubtless is, that the inspired teachers never thought of going about to block up, with a counter-affirmative, every loop-hole of possible negation. Indeed, it could not be done, were it even attempted. To fore-close all the possibilities of ignoring, among nine hundred millions of human creatures successively, would require nine hundred millions of apostles to be kept steady at writing truisms, from the Christian era down to the end of the world.

II. Let us, however, return from this digression. It appears to us that certain other questions equally affect the value which the doctrine of "life and immortality" has for us. It is sometimes asked, with a degree of doubt and anxiety, Shall we know, hereafter, that we had lived here on earth? shall we then remember our present life? Now, suppose we take the ground that we must keep this matter wholly unsettled in our minds; "because," say we, "the Scriptures do not pronounce upon it expressly, and it would be wrong for us to come to any conclusion that is not set down in the record. We must hold simply the fact of a future happy life, without entering into any of these extra-biblical questions." It seems, then, that there is *one* extra-biblical assumption which we may hold, namely, that the future life is a happy life. But—to pass by this inconsistency. According to the supposition, we must neither believe, nor disbelieve, that men are conscious after death of having ever existed before. In this case, we would ask, what interest can we have in such a future being? If our memory and our present consciousness are to perish utterly at death, and all the past become as a blank annihilation; if, when we awake in eternity, it shall appear to us as though we were first created at that moment, what difference is it to us, in this life, whether it be said that we are the ones who are then to exist again, or that we are to be annihilated, and that some new species is then to take our place? To ourselves, death will seem to be the last of us. It is true, God may know, hereafter, that the immortal spirits are the same that once lived here

in flesh and blood; the angels, perhaps, may know it; but we shall never know it. And what but the idlest verbiage would it be, to preach to us such an immortality! According to the late hypothesis, called the Developement Theory, we, the men and women who now live, were once clams and oysters, tadpoles and bats, or something of the kind. But we have never seen it argued, even on this hypothesis, that it is matter of felicitation to oysters and tadpoles, that their being is to be developed, at length, into the glorious rank of human creatures, of whom they know nothing, and who in turn will have no self-consciousness reaching back to them. It is of no consequence to the living tadpole, what will become of the thing called his being, after it shall have passed into a new developement wholy disconnected from himself.

Perhaps we shall here be reminded that we are treating a mere negative, a mere ignoring, as though it were an affirmative; since it is not positively denied that we shall hereafter recognize ourselves, but only our right to assert such a fact is denied. We are aware of this. We think it will be seen, however, that the negative position necessarily covers the whole of the ground we have made it to occupy. For it excludes all *faith* in such a future recognition, and contemplates the life to come without admitting that it is to have any consciousness of our present selves. The link that connects our future with our present being is left out, is ignored; and the subject is treated throughout as if there were none. People sometimes appear to think that, by cautiously keeping their stand on a negative, or by dexterously ignoring, they can elude all responsibility of meeting the logical results. They should be aware that such a position virtually becomes an affirmative, the moment it is used as a premise from which to argue or to demur; and that all its legitimate consequences must then be answered for.

Or, will it be said that, for ourselves, and for our own comfort, we may indeed *believe* in a connexion of the kind between the present and the future; but that we must not assert it in our instructions to others? This, however, would so obviously be a forced evasion, that we need not follow it far into its consequences. We will only observe, how empty a ministry it would leave us, preach-

ing nominally a glorious immortality, but one that is ingeniously exhausted of the very attribute which alone could bring it within the circle of human interests,—giving to our hearers but a dry gilded husk of immortality, while we secretly have recourse to the kernel for our own private solace.

At the risk of seeming to repeat what we have already said, we would remark that, whenever the Scriptures speak of our future life as a matter of interest to us, its connexion with the present, so far as is requisite to such interest, must, of course, have been in the mind of the writers. No person, inspired or uninspired, can so much as refer to another state of existence, we mean as an object of our personal hope or felicitation, without recognizing, for the instant, some conscious relation between it and ourselves. Now, take such passages as the following:—"I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope;" "wherefore, comfort one another with these words;" "In my Father's house are many mansions, ... I go to prepare a place for you,"—as if it were a matter of interest to them; "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven;" "We are confident and willing rather to to be absent from the body, and to be present with the Lord;" "Having a desire to depart and to be with Christ, which is far better;" That "we might have a strong consolation who have fled for refuge to lay hold on the hope set before us, ... which entereth into that within the veil, whither Jesus, our forerunner, hath for us entered,"—but it would be an impracticable attempt to quote the numerous passages that recognize the immortal state as a prospect full of present hope and comfort to ourselves. And this was enough for the unsophisticated believer. It was not needful, after this, to state in formal terms, what was implied by the very tone of the language, and by the laws of human thought, that he should know himself, in the fruition of his blessedness, to be the same person who had hoped for it. We think the Scriptures do not even say, in just these words, that Christ, or his apostles, or any body else, ever knew, on one day, that they were the same persons who lived the day before. What

need was there of gravely laying down so bald a truism? —though, on second thought, it would not be altogether inconceivable that, in order to counteract the extravagant liberties which are now so often taken with the Gospel-narrative, a no less extravagant rule might be hastily proposed, that we must admit nothing to have occurred in the times of the New Testament, except what is there expressly recorded in formal statements. And were such a rule to be once received, what a host of needless questions, on the men and things of that age, would at length come up, corresponding to the questions on the subject we are now considering! It might then become expedient to make it out, as well as we could, that people had the same kind of consciousness, in those times, as now, and to show the absurdity of ignoring the fact.

We cannot reasonably expect the Scriptures to state many of the particulars which are naturally implied in the very fact of such a future existence as they assert. Nevertheless, it so happens that they do incidentally mention, in formal terms, the vast superiority of our knowledge hereafter, over all that we can here attain to. They speak of it, however, as a point already well enough understood, adverting to it only for the purpose of illustrating another topic. Thus, when St. Paul expatiates on the excellence of Charity, he takes occasion to follow it into the future state, and observes that Charity will abide forever, outliving prophecy, the gift of tongues, and even our present imperfect degree of knowledge. "For," adds he, "we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away..... For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." (1 Cor. xiii. 9—12.) Even in the present state, where we only "see through a glass darkly," we still have some knowledge of the past. Shall we have as much hereafter? In an imperfect degree, we know what men have been doing, before our time, for thousands of years, and Geology is opening to us a dim insight into the stupendous changes of a period nearly lost in the past eternity. Shall we have as wide and clear a circle of knowledge, "when that which is perfect is come?" St. Paul has answered these

questions. If we shall, hereafter, "see face to face," and "know as we are known;" if our present imperfect knowledge shall then be swallowed up in certainty, there will be no cloud of ignorance, nor of forgetfulness, to rest upon our vision. It will be like the full day risen upon the prospect we had "darkly" viewed under the shade of night. The life we are now leading, the scenes through which we are now passing, alternately in sin, shame, and penitence, in faith and purity, in suffering and in joy, will lie out all plain in the retrospect from those eternal heights. And this is what the universal longing for immortality demands. Nothing short of this will satisfy the "earnest expectation" which God inspired in his creatures when he made them "subject to hope."

Again: the life in which Christ appeared, after death, has been usually regarded by Christians as the example of ours; not, perhaps, in all its particulars and developements, but at least in its essential properties. He "brought our immortality to light," by setting the fact itself before us, in his own person. Now, what kind of a future existence did he thus demonstrate to men? Was it one without consciousness of the former mortal life? By no means. He still knew himself as Jesus of Nazareth. The personal career he had finished on earth, the part he had acted, the scenes he had witnessed, what he had said to his disciples, who they were, what they had done, their peculiar relation to him,—all was clear in his memory; as we find by his allusions to the past. And if his immortality was, in any important respect, an example of ours, the question before us is answered by the most direct and demonstrative of all the teachings of the Christian Revelation. For whatsoever we may think as to a perfect resemblance between him and ourselves hereafter, there is, at the least, so fundamental a difference, in kind, between a future state of total oblivion, and such a future state as he exemplified, that the one can never represent the other, nor "bring it to light."

In short, it appears to us that if we read the Scriptures in the light of practical common-sense, and not with an effort at hypercritical ignoring, they will leave us in no doubt what their doctrine is on this subject.

Included within the general quesiton of our future re-

membrance, and logically determined by it, is a subordinate question, that we sometimes hear asked, namely, Shall we recognize each other hereafter? As this point is one of peculiar interest to the affections, especially in seasons of bereavement, we may be justified in giving it a distinct consideration, though it seems to be sufficiently resolved by the argument we have just closed. Shall we hereafter, know our present relatives and acquaintances? We see not how there can be any doubt of it, with Christians, when they consider that the future state, which the gospel reveals, is one in which that very knowledge, or recognition, was actually demonstrated in the instance of Christ. He knew his former friends, and his former enemies; calling the one class by their names, and referring to the sufferings which the other class had inflicted upon him. We may also observe, that the view which St. Paul gives, appears to leave no room for uncertainty on this point, since we shall see, not as now "through a glass darkly," but "face to face;" we shall know, not as now "in part" only, but "even as we ourselves shall be known." Again: in order to comfort the Thessalonians on the death of their friends, so that they might "sorrow not even as others who have no hope," he assures them that "we who are alive and remain, shall be caught up *together with them*, in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord,"—where the language is evidently pervaded by the thought that they were of course to know each other. Just imagine him to have held, on the contrary, that this promised meeting would be without any mutual recognition, and even in total oblivion of their own former selves; and we cannot but see a flagrant absurdity in presenting it as the ground of solace. It would be no comfort surely, it would be a sad and shocking thing, to know that we shall meet hereafter as we may have seen some very aged persons meet, in extreme dotage, after they had lost all power of recollecting even their nearest relatives, and the past had become an indistinguishable blank to them.

If we turn and look into the nature of the case, we shall find it very difficult to conceive how we can hereafter know even ourselves, without knowing our kindred and intimate connexions, who have grown up with us, and

become a part of our being, as it were. Our families, friends, and acquaintances have so large a share in almost every thing we do, or think of, in this life, that a cloud of oblivion, broad enough to cover them, must cover the whole. Directly or indirectly, they pervade all the processes of our earthly existence, and are woven in, like a woof, throughout the entire web. We are dependent on them, and they on us. If we labor, or plan an enterprise, they enter more or less into our views in the undertaking. If we study, or act, it is with some reference to them; if we seek amusement, it is in their company, or partly for their sakes; if we suffer or enjoy, they are participators. We remember them years after they are dead, and recall their character, their temper, their thoughts,—all that identified them to us,—as freshly as in the hour we lost them. If the complicate part which they form of our mortal state were struck out of our cognizance, to-day, we should not know the world we live in; we should not know a single street of the village in which we were brought up, and which is everywhere so inseparably associated with their presence and agency, or at least with the thought of them. More than three-fourths of all that now constitutes our little world of ideas, interests, affections, cares, and pursuits, would be gone; as if the continent were sunk around us, leaving only a few wrecks to stand up in the abyss, and them so shattered and disarranged as never to be recognized amid the ruin. To forget that we ever had parents, and brothers and sisters, and companions, and children, and other social relations, would be to forget that we ever had an existence here. In that case, St. Paul ought not to have said, "Now, we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as we ourselves are known." Instead of this, he should have said, '*Then* shall we see, if we see at all, through a glass very darkly indeed; now, we do know in part, but then we shall hardly know any thing.'

III. There is another question that naturally affects the interest with which men regard the prospect of universal salvation, or of a blessed immortality. Shall we enter on the future life at death? or, will there first be a suspension of our existence, for thousands of years? We do

not mean that this question involves the entire worth of the prospect, as do those which we have been considering. Nevertheless, we cannot but think that, practically, it must have considerable influence on our estimate of the life to come. The thought of so long and drear a period of stone-dead insensibility, is very abhorrent to the human soul, and removes the subsequent scenes of glory to so immense a distance, that they dwindle to rather a dim point when viewed across the unmeasured abyss. For ourselves, we cannot but shudder at such a ghastly blank between. We feel no relief in the usual argument that, since the awakening will seem to us, in either case, to be instantaneous with our death, it will make no difference with us whether the interval be a moment only, or a million of ages. True, it would indeed make no difference with us, after those ages of non-entity shall have passed, and we shall have entered on the fruition beyond; but the point of interest is, How does it affect us, *now*, in the anticipation? Do our departed friends yet live, with their intellectual and moral powers in higher activity than ever? or, are they utterly dead, soul as well as body, till the heavens and the earth be no more? When we die, will our thought and feeling, and all our personal existence, go out like the snuff of a candle, and be extinct for untold periods? or, shall we pass at once to a better world? These are questions which no argumentation can render indifferent to us; and they who attempt it evidently mistake the province of logic.

We think that Christ and his apostles plainly recognize a state of consciousness immediately following death; though it appears to us, at the same time, that they place the Resurrection more remotely in the future. As it does not fall within our present purpose to enter upon a consideration of this latter event, we will only observe, of it, that the inspired teachers appear to regard the Resurrection, not as the beginning of the life to come, but as the consummation by which it will be perfected, and as occurring near the end of Christ's reign, preparatory to his delivering the kingdom up to the Father, that "God may be all in all." We never have been able, however, to see any thing unreasonable in the idea of a previous, or intermediate, state; and this is what the New Testa-

ment seems to recognize, if we bring all its teachings together.

Be this, however, as it may, it is clearly the view of St. Paul that a conscious existence is immediately to succeed the present. See what he says in 2 Cor. v. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that, being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. . . . . Therefore we are always confident, knowing that whilst we are at home in the body we are absent from the Lord: (for we walk by faith, not by sight;) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." The natural import of his language is, 1. That when their earthly house of this tabernacle, or their mortal frame, should be dissolved by death, there was ready for him and his brethren a heavenly constitution, or state, to which they would then pass; in other words, that when they should be separated from the body,—when they should become absent from it, to use his phrase, they would be present with the Lord. 2. That, for this reason, they earnestly desired to be relieved from the burdens of their mortal state, that they might enter upon the life to come; that is, as he carefully defines his meaning, they did not wish to be unclothed, or released, from the body, merely for the sake of being rid of the burdens of mortality, but for the sake of the fruition which would succeed. 3. That this earnest desire was prompted by their confidence in the fact that when they left the body, or became absent from it, they would be present with the Lord. Now, one thing is evident, namely, that had he anticipated any considerable interval between death and the state he longed for, so that his future life would be none the sooner attained by a speedy unclothing, or absence, from the body, he could not have written such a passage, nor have fallen into the train of thought that dictated it. For he takes the precaution to guard us against supposing that he

wished to die in order to escape from his trials, or for any other reason than "that mortality might be swallowed up of life." In his view, to be absent from the body was to be present with the Lord. Again: he repeats the same view and sentiment in Philip. i. 21–24. Having expressed his hope that Christ would be magnified in his body, whether he lived or died, he adds, "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor, [namely, to continue his ministry;] yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for you." We see no chance to turn his words from their obvious meaning, that to die at that time would be gain to him, because he would then be with Christ, which were far better for himself; and that this was what he desired for his own sake; but that when he considered the need which his brethren had of his ministry, "for their furtherance and joy of faith," it counterbalanced his private interest, and made him hesitate in his choice. Nothing can be plainer, we think, than that the idea of immediate entrance on the future life, pervades the passage.

Nor was St. Paul alone in this view. When the thief, who was crucified with Christ, besought him, "Lord, remember me when thou comest into thy kingdom, Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise,"—to-day, and not thousands of years hence. And this brings to light an intermediate state in the case, not only of the thief, but of Christ himself, between his death and his resurrection,—which seems to be intimated, also, by the next passage we shall quote. The interpretation which would make Paradise, here, signify only some unconscious state of the dead, is inadmissible for two reasons. 1. It is against the New Testament usage of the term, and, we think, against all ancient usage;[2] and 2, it would reduce the answer of Christ, on

[2] In the New Testament, *Paradise* occurs only in two other places; in both of which it denotes something very different from an unconscious state of the dead. 2 Cor. xii. 2-4. "I knew a man in Christ, above fourteen years ago, (whether in the body I cannot tell, or whether out of the body I cannot tell,—God knoweth;) such an one caught up to the third

that solemn occasion, to an idle saying, ushered in with pomposity,—"Verily I say unto thee, To-day shalt thou be dead with me!" Was not the dying thief already aware of so much? The evident force of Christ's expression, as well as the contemporary meaning of the term Paradise, shows that it was a conscious state of which he spoke, and one that was desirable.

Again: when St. Peter adverts to the departed spirits of the Antediluvians, he represents them as being in a condition to receive the ministry of Christ, while they were still in prison through their former disobedience. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickend by the spirit; by which also he went and preached to the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." (1 Pet. iii. 18–20.) These spirits were of course in the exercise of their intellectual and moral powers, so as to be susceptible of religious instruction. We may observe that the modern hypotheses concerning the text,—which either make the preaching to have been that of Noah, addressed to the living Antediluvians before the Flood, or else make the spirits in prison to have been the living Gentiles of the apostolic age,—are not explanations of these words, but of another set of words substituted in their place. Both of the hypotheses were constructed to meet the exigences of certain dogmatic systems, rather than framed on the passage itself. The natural sense of St. Peter's words is, 1, that when Christ was quickened

heaven. And I knew such a man, (whether in the body or out of the body, I cannot tell,—God knoweth;) how that he was caught up into Paradise, and heard unspeakable words which it is not lawful for a man to utter." Here, "*Paradise*" is obviously synonymous with "*the third heaven*," in the preceding sentence; and denotes, at least, a more excellent state of being than the present. Such is the case also in the remaining passage, Rev. ii. 7. "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God,"

In the Septuagint, both of the Old Testament and the Apocrypha, *Paradise* means simply a *garden*, according to its original signification. (See Trommius *in voc.*) We think it was never used to signify any thing like an unconscious state of the dead.

in the spirit, after being put to death in the flesh, he (and not Noah, nor the apostles,) went in the spirit and preached to certain spirits in prison; 2, that these spirits in prison were those which had been disobedient in the days of Noah while the ark was preparing; and 3, that the few, that is, the eight souls, who were saved in the ark, were exceptions from the general mass referred to. St. Peter returns to the same topic, a few verses onwards. Having said that the corrupt Gentiles, who spake evil against his brethren, should "give an account to him who is ready to judge the quick and the dead," he adds, "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Pet. iv. 5, 6.) We hardly need observe that these "dead," who are distinguished from "men in the flesh," are presupposed to be in a condition to profit by the preaching of the gospel to them, so as to "live according to God in the spirit." The remarks which we made on the modern hypotheses concerning the former passage, may be repeated in this case. We never have been able to discover any affinity between them and the apostle's language; and it is certain that they were devised, not in the spirit of interpretation, but in the spirit of polemics, for the purpose of defending favorite doctrines from objections which the texts themselves appeared to present.

In passing, we would observe that the Revelation of St. John abounds with recognitions of the conscious and active existence of the dead before the Resurrection. But this book is of so symbolical a character, that, in many passages, we find it hard to determine precisely where the line is to be drawn between the mere imagery and the real. The same may be said also of the parable of the Rich Man and Lazarus, which is constructed on the supposition of continued consciousness unbroken by death. This, too, was the common view, in those times, among all who held a future life. Indeed, to us the general tenor of the New Testament, wherever it alludes to the state of the dead, appears to be underlaid with such a belief. There may be some difficulty in harmonizing with it a few expressions concerning the Resurrection; but far less, we think, than would be found in any attempt to reconcile the

whole with the idea of a suspension of existence for thousands of years. This, we are bold to say, cannot be done.

IV. It may be thought to require more delicacy of treatment than we are master of, to introduce, with profit, among Universalists of our times, that eye-sore of a question, Whether the experience and character of our present life will have any effect upon us after death. It is, however, a question that cannot very well be avoided in the course of inquiry we are now pursuing,—to say nothing of the place it must always occupy in every religious mind. Why should we not look into it, not as partisans, but as reasonable men, and try to see what it amounts to, how much it involves, what bearing it has upon our common faith, and how the inspired teachers appear to have thought with respect to it. We shall venture on the attempt. If we treat the subject unfairly, or unkindly, or so unskilfully as to give offence, let the wrong be on our own presumptuous head, and go no farther.

We will observe that there is, at bottom, an agreement between Universalists on both sides of the subject, to a much greater extent than they seem commonly to be aware. If the question were, Whether the present life affects the future in any way, we suppose they would unanimously answer in the affirmative. For, we should have no future existence at all, but for the present. Now, this consideration, of itself, opens a very wide field of dependences, relations, and consequences, which we never can shut out from our thoughts, except in moments of systematic theorizing. At other times, we instinctively recognize them, and make use of them. Again: we suppose it is agreed among us that much of our experience, here, will have an influence upon us hereafter. The providential afflictions that we suffer, the chastisements that are inflicted upon us for our sins, and, in general, the whole system of discipline, made up of mingled good and ill, through which we are passing, are habitually spoken of by all Universalists as intended for our benefit, partly at least in the future state. As St. Paul says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

So large a proportion, then, of the elements of our

present life will act upon the future. How is it with the remaining elements? if, indeed, we can find any left, that are not inextricably involved with these. For we must consider that the all-pervading system of discipline in which we are growing up and forming our characters, embraces the whole of our mortal experience, so far as it comes from without. And if we admit, what we all so earnestly claim as true, that our present discipline under God has a bearing upon our condition after death, it seems that our main question is already answered, in the gross, and answered unanimously. Let us, however, take it in its particulars. Let us take our personal conduct, or rather the character we form in life, and ask, Will this have any effect beyond the grave? We confess, we do not see how we can either answer in the negative, or pretend to ignore the conclusion, after answering the general question in the affirmative. To say that our treatment in God's providence, or our experience here, will affect the future, but that the character, which is formed under it, will have no such bearing, appears to be absurd,—giving to outward circumstances a force that we deny to the internal reality. At the risk of seeming to be a little abstruse, we will observe, that the system of our present discipline does not act upon us, and is not so much as even recognized by us, except as it works within us and produces developements of an intellectual, moral, or passional kind, or of all kinds together. If we look at the case a moment, we think it will be plain enough, that affliction or comfort, pain or pleasure, joy or sorrow, good or ill, becomes such to us only by its effects upon us, by being felt by us, by working within us corresponding changes of the kinds we mentioned. Now, it is through such changes alone that either of them can benefit, or harm, or concern us in any way, here or hereafter. And when we say, that the discipline to which we are now subjected will affect us hereafter, it is the same as to say that the elements of character which it leaves with us, will work upon us in the next world.

We have suggested that there is, at bottom, a much greater agreement among Universalists on this subject, than they themselves commonly suppose. The very nature of the case compels us to agree in the main, and in our

ordinary moods. For we cannot think of a future life that is sufficiently connected with the present to be of interest to us, and worth our caring for, without admiting, sometimes unconsciously perhaps, that the thousand-fold chain of cause and effect runs through, unbroken, from one to the other. Our common-sense, our instinctive longing for assurance of an immortality that shall be properly ours, withholds us from severing the chain at death; for we feel, if we do not actually consider, that to do so, would leave all beyond as utterly dead to us, as the sundering of the web of nerves at a joint would leave the remainder of the limb a useless appendage. The need we have, in our afflictions, of looking forward to eternity for the fruits of the pain and anguish that we or our friends now suffer, keeps the connexion open in our minds, even though it get a little obstructed in our formulas. And besides this, the very grounds of our faith in the salvation of all men, through the mission of Jesus Christ, the frequent occasion we have to enforce the Scripture teachings that it is he who shall reconcile all things to God, the stress we lay on the argument that he, "who gave himself a ransom for all," shall perfectly accomplish his undertaking,—these oblige us habitually to recognize such a communication of influences from the present to the future, as is broad enough for all the energies of the kingdom of Christ to pass onwards with increasing efficacy into the next world, and there to complete their work. To shut up that communication, or to ignore it, would cut us off at once from the possibility of maintaining Universalism on the Christian principle, that is, as the result of Christ's mission. Now, we would ask, whether these are not, with all Universalists, the great under-currents of thought that are ever flowing on in their minds, down deep beneath the particular dogmatical formulas they construct at the surface? We think it is the case. Whenever they give free course to the stronger tides of their faith, when the fountains of their hearts break up at the presence of mourners or of the dying, when their souls overflow in the hopes of immortality, or when, expatiating on the conquests of the Redeemer, they exult in the glories of the universal dominion he shall achieve, then it is that we hear these thoughts uttered alike by them all. And may we suggest how im-

portant it is to maintain these profounder sentiments unimpaired, in which so much of the vitality of our faith lies. If we preserve these in their free action, it is comparatively of little consequence how we decide the question of temporary rewards and punishments hereafter.

To us, however, the New Testament seems to recognize the fact that the responsibilities of our present life reach into the future, and that the character which we form, here, will affect us at our entrance on the immortal state. Such, we think, is the natural import of what St. Paul says to Timothy, in prospect of his own speedy death. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (2 Tim. iv. 6–8.) It is well known that, in part of this passage, St. Paul borrowed his expressions from circumstances belonging to the Grecian games: the "fight," the "course," the "crown," and the "Judge." His meaning evidently is, 1. That the time of his death was very near,—as in fact it proved to be; he felt that he had already "finished his *course*." 2. That "a *crown* of righteousness" was now laid up for him, ready to be given him after his departure, or death,—as a crown was given to the victors in the Grecian games after the end of their course. 3. That it would be conferred upon him in consideration of the course he had run, and of his having "kept the faith;" it would be given him by the Lord as "the *righteous Judge*." 4. That a similar crown would also be conferred upon "all them who love the appearing" of Christ. We may observe that it makes no difference, in respect to the subject now before us, whether we understand "that day," and the "appearing" of Christ, to be his coming at the end of that generation, when St. Paul was dead, or his coming at some period more distant, say, at the general Resurrection.

If we follow our own judgement, we must here introduce, also, the text in Rev. xiv. 12, 13. "Here is the patience of the saints; they that keep the commandm ents of God, and the faith of Jesus. And I heard a voice

from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth, [*rather*, from now, onwards;] Yea, saith the Spirit, that they may rest from their labors: and their works do follow them." Their "labors," from which they would thus rest, were the persecutions they suffered in the terrible scenes foreshadowed in the preceding part of the chapter. It was a time when the patience, or endurance, of the saints would be tried to the utmost, so that it would be to them a blessed privilege to die, and escape the persecutions yet to come; especially as their works of obedience and faith would "follow with them," (such is the true rendering.) We have, indeed, seen other interpretations, which cost more labor; but to us they do not seem to lie easy on the passage.

Does not the New Testament teach, also, that even Christ himself was crowned with a peculiar exaltation, after death, in consideration of the self-sacrifices and sufferings to which he obediently submitted while upon earth? He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow," &c. (Philip. ii. 7–10.) "Unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom; thou hast loved righteousness, and hated iniquity. Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Heb. i. 8, 9.) If this retrospective rule was observed in the case of the Master, it doubtless holds good in respect to the followers; as is implied by St. Paul in the passage quoted from 2 Timothy.

On the other hand, the consequences of a disobedient and impenitent life seem also to be traced into the future state. We have an instance in the case of "the spirits in prison," who were disobedient in the days of Noah. For it is evidently the thought of St. Peter, that the disadvantage, under which they continued down to the time of Christ, was occasioned by their former obstinacy. And after they had heard the gospel, they were still to be

judged on the principles that "men in the flesh" are judged for the same privilege; but the object was, that they might be brought to "live according to God in the spirit." Again: St. Paul seems to recognize our future responsibility for a bad life, as well as for a good life. See the sequel to the passage which we have already quoted from 2 Corinthians: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; (for we walk by faith, not by sight;) we are confident, and willing rather to be absent from the body and to be present with the Lord. Wherefore, we labor that, whether present or absent, we may be accepted of him. For we must all appear before the judgement-seat of Christ, that every one may receive the things DONE in the body, [*rather*, done by means of the body,] according to what he hath done, whether good or bad. Knowing, therefore, the terror of the Lord, we persuade men," &c. It has been proposed to omit the supplied word, which we have marked in capitals, and to make the clause read thus, "the things in the body." But if we look into the original, it will be seen at once that the construction requires the supply of some word equivalent, and that the force of the Greek sentence is fairly given in the common English translation. Here, then, we find, 1. That St. Paul believed there was a two-fold object for which we should labor, namely, to be accepted of Christ while we are yet "present" in the body, or alive; and to be accepted likewise, when "absent" from the body, or after death. 2. That a reason why we are to strive for both of these ends, is the consideration that we must all be judged by Christ, and be recompensed according to the good or bad life we have led in the body. 3. That, as it was a fearful thing to be thus exposed, or "manifest," before the righteous Judge, the apostle made use of the consideration to persuade men; though he adds, in the following words, that he himself, or his own integrity, was already "manifest" to the Lord, as he trusted it was "manifest" also in the consciences of his brethren. We are not indeed to suppose that "the judgement-seat of Christ" is a formal tribunal; as has been sufficiently shown, by another hand, in the preceding pages of this number of our work. But we may observe

that St. Paul evidently contemplated the judgement as extending into the next world, so as to be a motive for our laboring, here, to be accepted of Christ after the death of the body, as well as before.

Indeed, if we understand St. Paul's meaning in 1 Cor. xv., and in other passages, he does not expect the extinction of all moral evil from the Universe, till after the Resurrection. It is then that all things will have been subdued to Christ; and, when this is accomplished, he will "deliver up the kingdom to the Father," and "God be all in all."

Other texts might be quoted in point, did it seem to us a subject of primary importance. But whatsoever we may think concerning the question of responsibility hereafter, the paramount concern is to see that we do not isolate the future life from the present, so as to cut it off from sympathetic connexion with our existing selves and interests. No matter whether purposely or unawares, if we do so even by ignoring, by implication, or by remoter logical consequence, we shall find that the deadly elements, which we have involved, do not long remain inactive; we shall find, in the event, that we have destroyed the vitality of the glorious truth which distinguishes us, and that, as soon as we have got people thoroughly indoctrinated, we have begun to make the worldlings among them indifferent, and to send the religiously disposed on a search for something more satisfactory to their profoundest wants. H. B. 2d.

Art. IV.

Christ and the Scriptures.

There is, perhaps, no subject on which the views of Christian professors are more vague, than on the inspiration of the Scriptures. This, doubtless, arises in part from the fact that this subject is seldom discussed, and is therefore but little understood; and in part from the nature of

the subject itself, as one on which it is difficult to form definite and exact opinions. With most Christians the Bible is regarded rather as one book than as a collection of books; and all parts are considered equally binding, little or no distinction being made between such portions as had a local reference, and have ceased to be of force from a change of circumstances, and such portions as are of general reference and of perpetual obligation. On the other hand, some men, regarding this view as incorrect, have gone into the opposite extreme, and have narrowed down the authority and inspiration of the Bible to an almost imperceptible point; and how long before the whole will be cancelled remains to be seen.

The latter class of theologians seem to regard the whole of the Old Testament as an old legend or antiquated romance; having indeed some very good passages, considering the age in which it was written; but in no proper sense divine or inspired. Of the New Testament, too, it is maintained that all parts are, by no means, to be regarded as alike. The Epistles are not so good authority as the Gospels; nor is any part of the Gospels so perfect as to be implicitly received. Christ is the only truly inspired personage mentioned in the Bible; and even his teachings are involved in great uncertainty, since they come to us through the representations of others, who do not entirely agree, and who consequently may, and probably to some extent do, misrepresent the actual teachings of their Master.

It is not our intention, in this article, to enter into an elaborate discussion of the question of the divine inspiration of the Scriptures. We propose to discuss only one point, viz., the teachings of Christ on this subject. Those who entertain the most "liberal" views concerning inspiration; that is, those who circumscribe it the most, still adhere to the authority of Christ, so far at least as that authority can be ascertained through the "*imperfect*" and "*conflicting*" representations we have of him in the Gospels. They maintain that all which was required, in ancient times, to entitle one to the Christian name, and to a place among the brotherhood of believers, was the acknowledgement that "Jesus Christ was the Son of God;" and believing this, they may believe whatever else they

please, not inconsistent with this fundamental truth. This being the ground taken, and, with proper qualifications, undoubtedly the true ground, it may be well to know what is implied in this declaration; and this is the object of our present inquiry, as touching the inspiration of the Old and New Testaments.

"Jesus Christ is Son of God." He is, then, a divine personage, an inspired teacher; and all that he taught is to be implicitly received by those who claim to be his followers. To this, no Christian will be likely to object. We may, then, with the utmost propriety, consult him, and abide by his authority on the inspiration of the Bible. What he taught concerning this subject, is to be received with the same confidence with which we receive his teachings in regard to any other matter. The way he viewed the subject, is the way we must view it. The law and the prophets, we must regard as he regarded them. His own inspiration, and the inspiration of his apostles, we must receive precisely as he represents the subject to us. In regard to this, as in regard to all else, what he taught, we, as Christians, are bound to believe—what he did not teach, we must regard as we do any uninspired speculation, whether it relate to this or any other matter. Presuming that the ground here taken will not be disputed, we may advance with safety in the discussion before us. We cannot go far astray, so long as we adhere to this fundamental position.

I. The inspiration of the Saviour himself. A few plain passages will set this matter clearly before us:—"My doctrine is not mine, but his that sent me." "He that sent me is true; and I speak to the world those things which I have heard of him. As my Father has taught me, I speak these things." "Say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God; If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in him." "For I have not spoken of myself; but the Father which sent me, he gave me commandment what I should say and what I should speak. Whatsoever I speak, therefore; even as the Father said unto me, so I speak." "The words that I speak

unto you, I speak not of myself; but the Father that dwelleth in me, he doth the works." "The word which ye heard, is not mine, but the Father's which sent me."

These passages indicate clearly the nature of the inspiration by which the Saviour taught his doctrines. They show that he was under the immediate influence of the divine Spirit, and taught only what was approved of God. That his teachings have been properly and truly represented to us, is another subject, which we shall be better prepared to understand, after we have given another list of quotations.

II. The Saviour addresses his apostles in the following manner, from which we are to decide, whether they, as well as he, were divinely inspired:—"Peace be unto you. As my Father hath sent me, even so now send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesover sins ye retain, they are retained." The inspiration of the the apostles we understand to be clearly taught in this passage. As the Father sent Christ into the world, even so Christ sent his disciples on the same errand. "Breathing on" his disciples, has an important significancy, bearing on the same subject. Among the Greeks and Romans it was deemed important to receive the last breath of a departing friend. By a sort of imitation of this custom, the Saviour, as he is about to leave the world, breathes on his disciples, and instructs them to receive his departing breath, as indicating the fact that they should be guided by his spirit, and be clothed with his authority. Hence the power to remit sins, or to retain (not remit) them, is the result of the same authority. Surely, such power could not be intrusted with uninspired men. Another passage of similar import may be quoted in this connexion:—"Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven;" the most rational interpretation of which is, that whatever doctrines the apostles should teach, or whatever institutions they should establish—also, whatever doctrines or institutions they should reject—their decision should be ratified in heaven. Such power could have been confer-

red with no other view, than that the apostles, in executing this trust, would act under the influence of divine inspiration.

Other forms of language, setting forth the inspiration of the apostles, will perhaps be more satisfactory:—"When they shall deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." But as this passage refers to particular occasions, it can have only an indirect reference to our present subject. We will, therefore, add others of more general application:—"I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, because he dwelleth with you, and shall be in you." "The comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "When the comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning." "I will tell you the truth; it is expedient for you that I go away; for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. . . . When he, the spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you."

If these passages do not contain a clear announcement of the complete inspiration of the apostles, then I am wholly unable to say what language could be used to express it. They were not only to testify of the teachings and miracles of their divine Master, as competent witnesses, having been with him from the beginning; but the direct influence and guidance of the Holy Spirit were to be added. The comforter was to be with them, not temporarily as Christ was, but forever, at least during their

natural life. It was not only to be *with* them, but *in* them, and speak through them. It would bring all things to their remembrance, and would show them things to come. In a word, it would lead them into all truth. This is sufficient. Thus qualified, they were fully prepared to execute their important mission. Hence they are instructed to go into all the world, and preach the gospel to every creature; and to all true believers, miracles were vouchsafed in confirmation of their divine authority.[1] The promise of the Saviour is added, that he would be with them, by his miraculous agency, even to the end of the age. And it is said that they went forth and preached, everywhere; the Lord working with them, and confirming the word with signs following.[2] It is not reasonable to suppose that such a commission would be given to uninspired men. Nor could men *be* uninspired, while the Lord was working with them; nor would he confirm their preaching with signs following, unless they preached what he approved.

In view of the foregoing testimony, are we not required by the great Author of Christianity, to believe that his apostles are to be implicitly relied upon, in the account they give us of his doctrines and miracles, and in the principles which they inculcate. I am not convinced that he could have given us more satisfactory assurances in their behalf. If, therefore, the inspiration of the Saviour is admitted, that of his apostles must be regarded as no less certain. We may, then, in advancing with our discussion, consult them both, on any topic to which their inspiration, as above described, can legitimately apply. The inspiration of the Old Testament Scriptures, is a topic of this kind; and to this subject I shall not hesitate to apply their declarations. But this, after we have noticed one objection.

If it be said that Luke among the Evangelists, and Paul among the apostles, whose writings make up a considerable portion of the New Testament, were not of those to whom the Saviour's declarations were addressed, it would perhaps be a sufficient reply, that the principal facts and doctrines of Christianity are not affected by this objection. All that is said by Luke and Paul, that is not

[1] Mark xvi. 15—18. [2] Matt. xxviii. 20; Mark xvi. 20.

said by the other apostles and by Christ, may, if we desire, be entirely omitted; and all that is essential in Christianity will still remain. The Gospel of Luke is substantially the same as that of Matthew, Mark, and John. The Book of the Acts reports no doctrine, as taught by the apostles, that is not directly sanctioned by the teachings of Christ; and it reports no miracle, that these teachings do not lead us to expect. We are not aware that the Epistles of Paul contain any doctrines, not found in the recorded instructions of Jesus, though the doctrines inculcated by him may be more fully illustrated, and more directly applied. I am not, however, convinced that the objection is entirely sound which has suggested these remarks.

"Having had a perfect understanding of all things from the very first;" having received them from those who had been "eye witnesses and ministers of the word," Luke must be admitted as a competent historian of what he relates, saying nothing of his inspiration; for few historians have as good authority for the truth of their statements, whom we are accustomed to receive with undoubting confidence. And giving him only the credit which we are accustomed to give to others, we must admit the general accuracy of his statements, both in his Gospel and in the Acts of the Apostles. And admitting this, the divine commission of the apostle Paul is clearly sustained. It is certain from the statements of Luke, that Paul was miraculously converted, and received the following commission:—"Arise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me." According to the same testimony, Ananias, of Damascus, received of the Lord the following communication concerning Paul:—"Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of

Israel." Hence, of the brethren at Antioch, it is said:—"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." It is asserted, too, of Paul and Barnabas, that they spoke "boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands." Instances of miraculous power, exercised by Paul, are recorded in numerous places.[3] Thus it is evident that the same signs followed him that were to follow all true believers; and that the Lord was with him, as he was with the other apostles, confirming the word by sundry miracles. And if Jesus Christ did not, while on earth, give to Paul a divine commission, it is certain that he did give him such commission from heaven. This, indeed, is no more than is necessary to account for the well known and acknowledged effects of Paul's ministry—the churches he established in Asia Minor, Greece, and Rome; the extensive spread of Christianity in his day, and by his means; and the universal reception of his writings, as the genuine productions of an inspired man.

Whether Matthew, Mark, and John were the apostles of Christ, having these names; and whether they wrote the Gospels ascribed to them; whether Luke was cotemporary with them, and wrote the Gospel bearing his name, together with the Acts of the Apostles; whether Paul and other epistolary writers actually composed the letters ascribed to them in the New Testament; and whether these books are substantially what they were when they came from the hands of their respective authors—are questions that do not come within the present discussion. If these writings are genuine, and substantially correct, it remains to be shown, if any one is disposed to enter upon that work, that the portions we have quoted, are not within the original documents. And if it be admitted that these are genuine passages, all that we have claimed, thus far, for the inspiration of the Scriptures, must be correct, unless it can be made to appear that we have given wrong interpretations, or drawn wrong conclusions. And

[3] Acts xiii. 11; xiv. 10; xvi. 18; xix. 6, 11, 12; xx. 12; xxviii. 5.

if these passages are not genuine, we would know in what manner this can be shown, that will not, at the same time, invalidate the whole, and plunge us into absolute and undisguised infidelity.

III. We propose now to show what views are put forth in the New Testament, concerning the Jewish Scriptures. And if any one is disposed to place more confidence in what is said by Christ on this subject, and by those apostles whose inspiration he expressly affirms, than in the declarations of Luke or Paul, he may do so, without weakening our general argument.

The most common name given of the Old Testament in the New, is that of "Scripture" or "Scriptures." "The law and the prophets" designates the same thing. And, in one instance, "the law of Moses, the prophets, and psalms" are mentioned. These and some other designations, will appear in quotations which we shall soon have occasion to make.

We commence this part of our discussion with the remark, that Christ uniformly refers to the Scriptures, with that respect due only to a divine revelation. He not only refers to their most important historical statements, as undoubtedly true; but he uses such language of respect and confidence as can apply, properly, to no other than a book of divine authority. 1. He gives the Jews the strongest assurance, that his mission was not intended to conflict with the law and the prophets; but was in harmony with them. "Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." "It is easier for heaven and earth to pass, than for one tittle of the law to fail." 2. He enjoins it on the Jews to obey the law, and reproaches them for their disobedience. "Then spake Jesus to the multitude, and to his disciples, saying; The Scribes and Pharisees sit in Moses' seat. All therefore, whatsoever they bid you observe, that observe and do, but do not ye after their works, for they say and do not." "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses in whom ye trust." "Did not Moses give you the law; and yet none of you keepeth

the law." 3. He makes a strict observance of the law of Moses a preparation for entering into the kingdom of heaven. "There is one God, and there is none other but he; and to love him with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices." This was uttered by one of the scribes; to which the Saviour responds, "Thou art not far from the kingdom of God." "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." The Saviour, being asked by a certain lawyer what he should do to inherit eternal life, refers him to certain precepts of the law of Moses, and requires him to obey them; adding, "Do this and thou shalt live." 4. He expressly calls the law of Moses, "the commandment of God," and "the word of God." He says, too, that "the Lord spake by the prophets." "Laying aside the commandment of God, ye hold the tradition of men." "Full well ye reject the commandment of God, that ye may keep your own tradition." "Making the word of God of none effect through your tradition." "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob." "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet." "That it might be fulfilled which was spoken of the Lord by the prophet." The phrase "of the Lord by the prophet," means, that *God* spake *through* the prophet. 5. The reference to Moses and the prophets, in the parable of the Rich man and Lazarus, would hardly be proper, if that book were not regarded as divine. "They have Moses and the prophets, let them hear them. If they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead." 6. He often refers to predictions in the Old Testament, as genuine announcements of future events. The coming of John the Baptist as the forerunner of the Messiah; the mission of Christ as one who should shew judgement to the Gentiles; the blindness and perversity of the Jews; the destruction of the Jews by the Romans; and many other events.

Some examples, where he makes the prophecies refer especially to himself, may deserve to be quoted in full. "Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be." That Christ regarded the Old Testament as containing veritable predictions concerning himself—not passages fulfilled by mere accommodation—there can be no doubt. The passage just quoted is evidence of this. It was necessary that certain things, connected with his death, should take place in the manner they did; for the Scriptures had so predicted. The Scriptures, then, in his view, were divine; at least so far as these predictions are concerned. Such is the testimony of Christ; and with Christians this must be sufficient to end all controversy. We will give a few more examples. "O, fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself." "Then opened he their understanding that they might understand the Scriptures." "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms, concerning me." "Had ye believed Moses, ye would have believed me; for he spake of me. But if ye believe not his writings, how shall ye believe my words."

I know that many attempts are made to disprove the divine inspiration of the Old Testament Scriptures; but how this can be successfully done, without rejecting also the authority of Christ, I am unable to perceive. Both seem to be so related that one must fall with the other.

Some objections deserve to be noticed. 1. Many portions of the Old Testament, said to be fulfilled in the New, are not really predictions, and are only fulfilled in an accommodated sense. The passage is *verified* by the event, but not fulfilled as a prediction. "In Ramah was there a voice heard," &c., Matt. ii. 18, can ap-

ply to the weeping mothers in Bethlehem, only in an accommodated sense. "Out of Egypt have I called my Son," Matt. ii. 15, can apply to Christ only in the same way. "He shall be called a Nazarene," admits only of a similar construction. Instances of this kind are quite numerous in the New Testament. But in most of these cases, the fulfilment of the passage is so plainly a mere fitting of its words to the event, that no one can suppose that the Saviour or apostles had any other view of the subject. This principle, however, does not apply to all cases where the Old Testament is said to be fulfilled in the New. In many places real predictions must have been intended. They are spoken of in such ways, as to preclude the idea of mere accommodation. Besides, the Saviour expressly says, that Moses spoke of him—that the Scriptures testify of him—that he suffered in the manner he did, because the Scriptures must be fulfilled. He expounded to his disciples, all things in the Scriptures, concerning himself. He opened their understanding that they might understand the Scriptures. Such language as this can be explained only on the supposition, that, according to Christ, the Scriptures of the Old Testament are inspired productions. And if Christ is not good authority here, I know not how his authority is to be vindicated in regard to any other subject; for on no subject does he speak more plainly. 2. It has been maintained that the respect shown by Christ to the Scriptures, was only outward and apparent, a mere yielding to existing opinions which it was not deemed important to expose. This opinion is not in harmony with existing facts, saying nothing of the duplicity which it ascribes to the Son of God. It is not only to the Jews, that he speaks of the Scriptures with respect; but he addresses his disciples in the same manner, and on one occasion, while travelling in a private manner with two of them, when there could be no occasion for concealment or duplicity, he expounds to them all things in the Scriptures concerning himself. If he was not sincere, when he taught his disciples that the Jewish Bible was divine, and contained predictions of himself, I know not in what part of his teachings he is to be trusted as uttering his real sentiments. That he was understood by his disciples, as teaching what we have

supposed, does not admit of doubt, since they uniformly represent the subject in the same way, as may be shown by abundance of quotations. But on the principle of accommodation to existing opinions among the Jews, how does it happen that the Saviour is not more lenient towards the existing practices of the same people? He tells them plainly, that though they had the law, they did not keep the law. They showed practically to the world, that they did not believe Moses' writings; and how could they believe *him?* They *said*, but *did* not. And many of the most pungent rebukes are administered to them, for non-compliance with their divine guide. Add to the foregoing considerations, that the Jews had the an *oral* law, which, on the principle we are discussing, had the same claims to indulgence with the written law. Yet, while the one is uniformly spoken of as divine, the other is reprehended. The spurious law had perverted the true. The one was the "commandment of God," the other taught only "the doctrines and commandments of men." The Jews had made void the former by the latter. With the views we have put forth, the one was divine and worthy of all confidence, the other was a mere human device and very corrupt. The Saviour treats them both, as if this were his opinion. The principle of accommodation does not explain the difference. 3. The Saviour did not conform to the law of Moses, nor did he require it of his disciples. Our reply is, that in some instances, the Saviour and his disciples *did* comply with the law of Moses, and enjoined the same upon others. The explanation of the matter is as follows:—Judaism was not binding on Christ or his disciples. Jesus was greater than the temple, and was Lord of the Sabbath day. It was not necessary that he should observe the requirements of the law. It was not necessary that his disciples should do it. This will explain all instances of non-compliance. On the other hand, it must be remembered that Jesus and his followers were Jews, as well as Christians, and entitled to all the *privileges* of that people. Of these they availed themselves, when the occasion and circumstances seemed to require. In some instances, the conformity was prompted by the desire to avoid Jewish hostility; more generally to accommodate the very natural preju-

dices of the Jewish converts, and thereby more effectually to advance the interests of the gospel.[4] The intercourse of the Christians with the Gentiles, was, to some extent, guided by the same principle. This principle is defended and illustrated by the apostle Paul, and acted on by him and others, both with the Jews and Gentiles;[5] yet in no manner, I apprehend, that can justly be considered a compromise of conscience. The extent to which the principle might be carried, was a matter about which honest, or even inspired men, might differ. Hence Peter carried the principle too far, according to Paul;[6] though the principle itself is one that Paul had defended, and on which he professes to have acted in his intercourse with all men. Nor is his consistency entirely obvious from what is recorded of the circumstances; though things, not recorded, may have been a sufficient defence. This matter, however, is one on which we do not propose to offer extended remarks.

Two or three examples, having some apparent connexion with the objection now under consideration, may deserve a separate notice. The washing of hands, and frequent fasting, were not required by the law of Moses, but by the tradition of the elders; and though the Jews observed these forms, and reproached Christ and his disciples for not doing it, yet they could, in no sense, be considered binding on the latter, since they everywhere reject these traditions as uninspired. The lepers, on whom Christ enjoined that they should present themselves to the priests, and offer the gifts that Moses commanded,[7] were required to observe a civil, rather than a religious regulation, which was necessary to restore them to their friends and to the enjoyment of society. Jesus said to the adulteress, "Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee. Go and sin no more." The condemnation here referred to was legal, and not moral; and it was no part of the Saviour's mission to be judge in such matters. That he did not condemn the woman's conduct, in a moral sense, must not be inferred. The injunction, "Go and sin no more," excludes this idea.

[4] See Acts xv. 5; xvi. 3; xxi. 18–26. [5] 1 Cor. ix. 19–23.
[6] Gal. ii. 11–14. [7] Matt. viii. 4; Mark i. 44; Luke v. 14.

4. Another objection, and one that deserves a more extended notice, is, that in some instances the Saviour expressly condemns the Mosaic enactments. Matt. v. 21—48, is regarded as a clear example of this kind. The passage is long, and need not be quoted. The reader, if he please, can open his Bible, and examine it. It may be remarked, in the first place, on this passage, that if it really condemns portions of the Mosaic code, the principle of *accommodation*, before examined, falls to the ground. For if the Saviour speaks approvingly of the law of Moses, out of indulgence to the prevailing opinions, why, in the most conspicuous discourse he ever uttered, does he condemn portions of the same law? Both objections cannot be sound, unless we charge Jesus with gross inconsistency, in which case we had better reject him altogether. But is it true that the law of Moses is here referred to? or is it to the oral law, or tradition of the elders, by which the written law had been perverted, that the reference belongs? We think it is to the latter, though we have not space to enter into the argument in proof of this position.

That the law of Moses is not adapted to the Christian dispensation, is admitted. Hence it is displaced by Christianity. But its divine origin and authority are not affected by this circumstance. The kingdom of God was to be taken from the Jews and given to the Gentiles. A change of laws becomes a necessary consequence. All good governments change their laws in a similar manner. The law was our schoolmaster to bring us to Christ. Christ, too, is our teacher. And who does not know that different teachers employ different modes of instruction, and especially vary their methods when teaching pupils of different ages and capacities?

We have now arrived at a point where our work may be deemed somewhat complete. We have consulted the Saviour concerning his own inspiration, the inspiration of the apostles, and that of the Old Testament Scriptures; and the truth of the most complete inspiration of all these, is sustained by the clearest testimony of Christ himself. And all who admit that "Jesus Christ is the Son of God," are bound to assent to all that we have stated, unless some fundamental error in our reasoning can be pointed

out. This subject, however, admits of further discussion. Indeed, there is one branch of it on which we have not yet entered, that seems essential to the completeness of our argument. We have shown from the teachings of Christ, that his disciples, as well as himself, are good authority in religious matters; and hence their views of the Jewish Scriptures, are legitimately applicable to the question of the inspiration of that book. Their authority in this matter is substantially the authority of Christ, for it has received his sanction. The apostles have indeed taken no new ground; they occupy the same position with their Master. They speak, however, more fully, and use arguments and illustrations where, with Christ, a mere statement, based on his authority alone, was all that was required. The Saviour gives us the facts, the apostles give us the reasons and illustrations; and the latter, as well as the former, seem necessary to give us a clear and complete view of the whole subject. We will, however, as far as possible, spare the patience of the reader, by quoting but a small part of what might be adduced from the apostolic writings.

IV. Peter on the day of Pentecost, quotes the prophecy of Joel, as applicable to events that were then taking place; also the language of David, as referring to the resurrection of Christ; and he takes considerable pains to show that it is a genuine prediction, applicable to this subject. He also quotes a prediction of Moses as follows: —"A prophet shall the Lord your God raise up unto you, of your brethren, like unto me: him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." Peter adds: "Yea, and all the prophets, from Samuel, and them that follow after, as many as have spoken, have likewise foretold of these days."[8] Philip explained to the eunuch a passage from Isaiah, as referring to the death of Christ. Paul, in his address to Felix, confesses his belief in "all things which are written in the law and in the prophets." He avers, that he preached "none other things than those which the prophets and Moses did say should come." He expounded the kingdom of God to

[8] Acts iii. 22-24.

his brethren at Rome; "persuading them concerning Jesus, both out of the law of Moses and out of the prophets." Paul confesses that unto the Jews were "committed the oracles of God." He reiterates the sentiment put forth by Christ, that Christianity was not intended to destroy, but to fulfil the law:—"Do we then make void the law through faith? God forbid; yea, we establish the law." He commences his letter to the Hebrews in the following manner:—"God, who, at sundry times, and in divers manners, spoke, in time past, unto the fathers, by the prophets, hath, in these last days, spoken unto us by his Son." He alludes to the same thing, when he speaks of "the word spoken by angels." James exhorts his brethren to "take the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." Paul reminds Timothy that from a child he had "known the Holy Scriptures, which were able to make him wise unto salvation, through faith that is in Christ Jesus." He adds that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. Knowing this, first, that no prophecy is of private interpretation. For the prophecy came not in old time by the will of man; but holy men spake as they were moved by the Holy Ghost." John, in the Revelation, represents, in his vision, that the song of Moses, as well as of the Lamb, was sung before the throne of God.

These passages are in perfect harmony with the teachings of Christ; and they clearly evince the inspiration of the law and the prophets. And so far as we admit the declarations of the Saviour, that the Comforter, the Spirit of truth, should come, and lead his disciples into all truth, we must also admit the truth of these apostolic teachings.

It may be thought difficult, perhaps impossible, to reconcile some expressions in the apostolic writings, with the idea that they regarded the law of Moses as divine. The most important of these we will notice. Paul says

the law "was weak through the flesh." He speaks of the ordinances of the law, as "having a show of wisdom, in will worship, and humility, and neglecting of the body, not in any honor to the satisfying of the flesh." He denies the perfection of the Levitical priesthood. He says it was "weak" and "unprofitable"—that "the law made nothing perfect," but the bringing in of a better hope did. He says the first commandment was not "faultless." The gospel is called "a more excellent ministry," a "better covenant, established on better promises." The one was "the ministration of death," the other "the ministration of the Spirit;" the former "the ministration of condemnation," the latter "the ministration of righteousness." The law imposed "a yoke which neither we," says Peter, "nor our fathers were able to bear." Its ordinances are said to be "against us, contrary to us," &c.

We shall find no difficulty in understanding these and like expressions, if we will give due weight to the following considerations: 1. In some instances, the terms applied to the law, are found in places where the law and the gospel are compared; and hence, the writer, in the use of a very common Hebraism, speaks of the one as weak, unprofitable, &c., when nothing more is meant than that, in some respects, it has less excellence than the other. Paul expresses this idea thus: "That which was made glorious, had no glory in this respect, by reason of the glory that excelleth." It is obvious that what he had just called the ministration of death, and of condemnation, was in truth a glorious system, though its glory was excelled by that of the gospel. 2. In some instances, the terms which seem to charge the law with weakness and imperfection, are suggested by the claim that was set up in favor of the law, as extending beyond its intended limits. It was perfect in its place. *There* it was not weak. But it was not fitted to a wider sphere, or a longer duration, than it had already attained. It was inefficient as a universal or perpetual system. And its obvious weakness, in the age of the apostles, was evidence that it was already abolished. 3. A system that is good in itself, may become evil to those who neglect or pervert its legitimate use. Thus Paul says, "As many as desire to make a fair show in the flesh, they constrain you to be circumcised, only lest

they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised, keep the law; but desire to have you circumcised, that they may glory in your flesh." That the law should be weak and inefficient, with this class of persons, is no evidence against its divine origin; and such were the Jews generally in the days of the apostles. 4. The law of Moses, in the time of Christ and the apostles, had become greatly corrupted by its combination with the tradition of the elders; and in some instances, it is the law corrupted, and not the original law of Moses, that is referred to; and hence, that, in this condition, terms of reproach should be applied to it, need not surprise us. The Saviour said of the scribes and Pharisees;—"They bind heavy burdens, and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

The same thing Paul denominates, in the immediate connexion, the "doctrines and commandments of men," using the same language, that the Saviour had used before, concerning the same thing.

It was the zeal which Paul had for *this* law, which he describes in the following passage:—"Ye have heard of my conversation, in time past, in the Jews' religion; how that, beyond measure, I persecuted the church of God; and profited in the Jews' religion above many my equals, in mine own nation, being more exceedingly zealous of the traditions of the elders." What he here called the Jews' religion, they themselves called the law of Moses; and before his conversion he would have honored it with the same title; and that it should sometimes be referred to under this designation, and be represented as it really was, weak, imperfect, burdensome, unprofitable, contrary to us, &c., is no more than the circumstances would lead us to expect.

I know of no passage that can be considered at all objectionable to our general argument, which may not be sufficiently explained by one or more of the above considerations.

V. There is another topic intimately connected with the foregoing, with which we will close this discussion. It is the relation we sustain to the Old Testament Scriptures.

The ancient Covenant, though divine, was not to be perpetual. It is shown by the apostles, particularly by Paul, that its perpetuity was not contemplated by the prophets themselves. We will notice, in another place, some of the passages where this is made to appear. But we will first see what the Saviour himself says on the subject. "The law and the prophets were until John. Since that time the kingdom of God is preached and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery." The meaning is, that the law and the prophets continued only to the time of John the Baptist. Had the Jews, therefore, put away the old system, and embraced another, before the time of John, they would have been like the man who put away his wife and married another. But now that the law was abolished, to adhere to it, is like marrying the woman that is put away from her husband. Paul speaks of the abolition of the law of Moses in the use of the same figure. "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband, is bound by the law of her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is freed from that law; so that she is no adulteress, though she be married to another man. Therefore, my brethren, ye are also become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins which were by the law, did work in our members, to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter."

The views of the apostles concerning this subject, may be given under several heads. 1. They regard the prophets

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as contemplating the removal of the old dispensation, and the establishment of another that should be more general in its application. Peter says, "All the prophets, from Samuel, and them that follow after, as many as have spoken, have foretold of these days." He says, too, that "of the restitution of all things, God hath spoken, by the mouth of all his holy prophets, since the world began." In one of his Epistles, the same apostle addresses his brethren in the following manner:—"Receiving the end of your faith, even the salvation of your souls; of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, the spirit of Christ which was in them, did signify, when it testified before hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that, not unto themselves, but unto us, they did minister the things which are now reported unto you, by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into." 2. They quote specific predictions from the prophetic writings. As understood by Paul, Moses and Isaiah make allusions to this subject thus;—"Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Isaiah is very bold and saith; I was found of them that sought me not. I was made manifest unto them that sought not after me. But to Israel he saith; All day long I have stretched forth my hands to a disobedient and gainsaying people." The same apostle quotes Hosea thus: "I will call them my people which were not my people, and her beloved which was not beloved. And it shall come to pass that where it was said unto them, Ye are not my people, there shall they be called the children of the living God."

It would be claiming too much, perhaps, to say that these, and like passages, all refer to the event to which the apostles apply them. Sometimes they no doubt use passages from the Old Testament in an accommodated sense, having in view some resemblance of the event to the language, or some analogy between the event and some other event originally had in view. Some of these passages, however, are genuine predictions. And it is certain

that the apostles regarded the prophets as having foretold the close of the Jewish economy and the establishment of the gospel. This is made too obvious to be doubted by the foregoing quotations, to which many more might be added. 3. The apostles make use of sundry arguments to set forth the same thing. That the Gentiles were not bound to keep the law of Moses, is argued by Peter, in a very conclusive manner, before a council of the apostles and elders at Jerusalem. On the same occasion, Barnabas and Paul relate the wonderful things which God had done by their hands, among the Gentiles, in evident confirmation of what Peter had just advanced. James follows, with a similar opinion, and sustains his argument by a prophecy from the Old Testament, of similar import with those we have before quoted. The result was, that only a few things, required by reason and nature, as well as by the law of Moses, were enjoined on the Gentile converts.

The whole of the fourth chapter of Romans is devoted to the proof that men can be justified by faith without the deeds of the law. The argument is ingenious and conclusive. A few passages will show its nature and bearing. "Abraham believed God; and it was accounted to him for righteousness. . . . . We say that faith was reckoned to Abraham for righteousness. How was it reckoned? when he was in circumcision or uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that belive, though they be not circumcised, that righteousness might be imputed to them also. . . . . The promise that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Verses 3, 9, 10, 11, 13. The same argument is introduced in another place thus: "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So they which be of faith are blessed

with faithful Abraham. . . . . If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." In view of all this, a very natural question would arise, why then the law? This Paul answers: "It (the law) was added because of transgressions, till the seed should come, to whom the promise was made." Verse 19. The inference is, that the seed, which is Christ, having come, the law is no longer of force.

Trusting that the foregoing discussion will not be wholly unprofitable or uncalled for, the writer would close by commending it to the candor and impartial judgement of "all who love the Lord Jesus Christ in sincerity."

W. E. M.

Art. V.

What must we do to be Saved?

Upon this point, as upon all the cardinal doctrines of the gospel, there is the widest diversity of opinion among the Christian sects. According to the popular Trinitarian theology, salvation is looked upon and taught as a rescue from an outward, impending doom; a protection from some dreadful penalty which will one day fall upon the unsanctified heart. All men, it is believed, deserve, or are exposed to, the eternal wrath of the Almighty, on account of their depravity; and if their peace is not made with God before their death, the possibility of rescue is forever closed. Our readers are aware that the word saved, or salvation, as it is used in most of the churches and by most Christians, instantly suggests the thought of danger in the next life, against which we must guard while the opportunity is given. The sum and substance of this view is, that men are here in life upon an errand;—that heaven is set before them in the dim distance as a prize to be sought, while the lurid light of hell gleams as a beacon to be shunned. All the interest of life gathers around

success or failure in securing immunity from coming peril. Faith in Christ is defined to be the method by which the danger is averted from the soul. Acknowledgement of his atonement, and of our own impotence, is the passport to future bliss. The Church is the ark of safety which will bear us certainly to the distant and desirable shore. Salvation is deliverance from the doom which awaits the unregenerate in the life to come, and the price which is here paid for it is mysterious faith in the sacrifice of Jesus.

Now let it be understood, at the commencement, on what grounds we object to this theory or definition of salvation. We do not object on the naked ground that there are terrors connected with it. Trinitarianism does not overrate the danger of a bad, unchristian life. But it misunderstands and misstates the danger. It affixes a set of arbitrary terrors to an evil life, which are not to be visited upon the sinner until a distant day. It holds up sensual terrors, that blaze afar off; it bribes with the allurement of a good harbor from them in eternity, as the great motives to accept here the terms of safety. It degrades and brutalises the idea of Salvation, and makes the gospel an appeal to the lowest mercenary feelings of the soul.

Neither do we complain that this system points to a great difference in the future life between the good and the evil. We are ready to maintain that there will be in the future life a difference between the condition of the good and the evil,—a difference which will continue so long as the moral distinction continues. But we object that it does not see that, in *this* life *also* there is an equal difference between a true Christian and a depraved soul; that it so far debases virtue as to invent a set of outward pleasures in the next life to make virtue look desirable here; that it so far ennobles sin as to hold up a picture of penal terrors in the future, to make sin repulsive. This theory fails to recognise the infinite difference *in the nature of things* between goodness and vice, as sources of pleasure, and addresses men with the constant appeal that compliance with the terms of the gospel is the best bargain which the soul can make in the long run, and that sin is the worst investment for eternity.

We object to the Trinitarian estimate of salvation

because it is unscriptural. Let any intelligent man open the Bible for the first time, without any prepossessions, and with perfect ignorance of its contents, and he never, we believe, could form such a conception of salvation as the term now suggests to a majority of minds. Where has Christ told us that such was his office and mission? There is not one instance in the whole New Testament, *not one*, in which the word salvation, or save, or Saviour, is used to express deliverance from penalties in the future state. Whatever other phrases may state it, these words never do. The only expression which seems to intimate such an idea occurs in the fifth chapter of Romans, where Paul speaks of being "saved from wrath through Christ." But here he does not say that it was the office of Jesus to save us from wrath, or that this wrath is laid up in store in another world, and to be unsealed only in that world.

Such a view of salvation misinterprets life, and the relation of the gospel to life, and the work which Christianity would accomplish in the soul. The gospel is not a plan of salvation from future woe. Its privileges and blessings cannot be represented as tickets to introduce us into paradise through the avenue of death. Its interest in man does not consist chiefly in what it can do for him at the grave and beyond the grave, but in what man can do for himself by its aid, *here* and *now*.

The desire of God, the purpose of his government, is to have men advance and rise in spiritual life; in other words, to become good and pure like the Father. Christ published the laws of spiritual life; showed men how to attain it, and gave them in his own character an exhibition of its nature, loveliness and joys. Christ came to reveal God to men, and to instruct them how to live,—to aid in lifting them out of sin, and assist, as no other being could, in redeeming them from evil and depravity. To be saved, in the Christian sense, is to be raised from spiritual ignorance to knowledge, to rise out of sin into goodness, to become released from the thraldom of vice and passion, and feel the liberty of love. Likeness to Christ is salvation; possession of Christ's spirit is the essence of salvation; and just in proportion to our possession of it, is the *degree* of our salvation. Mark this, that Jesus did not come to

save men from the arbitrary penalties of depravity and sin to be awarded hereafter, but to save them from the penalties and miseries of sin here; from the degradation of sin itself. The eternal life which he promises to the good begins *here;* it is the same here that it will ever be. "This *is* life eternal," said the Saviour, "to know thee and Jesus Christ whom thou hast sent." The bliss of salvation can be enjoyed here as well as in any other state. "He that dwelleth in love dwelleth in God and God in him." The misery which the gospel describes as the penalty of sin, is experienced here, and is of the same kind with that which will ever, or can ever, be experienced. Salvation is the reign of love in the heart. A man is saved when his soul is translucent with the rays of God and goodness that find free passage through. A man is lost when he is given up to evil, when the love of evil reigns in his spirit, when his soul is dark and foul, because of the absence of those heavenly beams. "This is the condemnation," said the Saviour, "that light is come into the world and men love darkness rather than light." There is no other salvation here or hereafter, no higher bliss in store for men, than a Christ-like spirit; there is no other damnation, no more terrible misery in time or eternity, than an evil heart.

Is it said, this is a dangerous theory, a loose and licentious doctrine? Is it urged that this theory removes the most solemn sanctions from virtue, and cuts away the terrible and wholesome penalties of sin? Ah! here is the degradation of our popular theology. It sees something worse in the universe than sin. It has found something better in the universe than goodness. It cannot see the foulness of vice; it cannot realize that evil *is* spiritual death, and the most dreadful thing which can befall a soul, and therefore it strains rhetoric to paint the tortures which shall, one day, be reaped as a vindictive harvest, and exhausts the power of language in finding symbols of physical anguish that shall make man refrain from evil, from sensual fear. It does not see that goodness, Christian excellence, *is* salvation, is in itself the highest possible joy, and so it would describe heaven as a shelter from an eternal tempest, and whip souls into it with a lash of fire. This is to insult virtue, and to misconceive the inherent

ugliness of vice. Is evil to be feared chiefly because, at some future time, it may cause the nerves to wince with pain? Are we to fortify the claims of goodness, by pleading the security from distant torment which it ensures, and by describing the banquet of bliss which is its future prize? Cannot men recoil from the danger of degenerating into brutes, unless they are told that they will be roasted, too, when they become so degraded? Is there not something attractive enough in the inherent beauty of a saintly character to charm men into desire of it, but must the coarse fear of torment be added as an incentive and attraction? Is degradation to be measured by physical pain? Must a man look into a furnace in order to brace his will for service of God and right?

Here is the worth of liberal Christianity; it shows us that it is a good thing to live in God, and with God, that it is in itself the best thing, the only life, the true joy, the sole salvation. It teaches us that it is a bad thing to live away from God, and without the life of love,—that it is the worst thing in the universe, the loss of life, and, in itself, darkness and perdition. The danger of the path of vice is, not that there are pit-falls in it which, at the grave, let us suddenly into a sea of flame, but that it is a gradual descending slope into spiritual degradation and death,—a slope, the inclination of which depends on the human will, and which, perhaps, keeps the same angle into eternity. The glory of the path of virtue is, not that it leads to a door which opens into a paradise of rewards, but that it is an ascending path of light and love, whose landscape is at every moment most inspiring, and which rises steadily both here and hereafter into the purer atmosphere of God and heaven.

Salvation, then, is not the purchase of an inheritance, nor is it rescue from an outward danger. It does not consist in being carried to any place, but in becoming pure and good within. Christ speaks of the kingdom of heaven, and of entering the kingdom of heaven. "But the kingdom of heaven is within you." It is not a place, but a society. It is the spiritual aristocracy of the world. It is formed of those who live on the same plane, and who are united by the affinities of holiness. To belong to the kingdom of heaven is salvation. But we belong to it

when we are Christ-like and saintly, not when we are carried to a place, but when we rise into fellowship with the pure and saintly of the earth.

To be saved is to inspire, and fill our souls with, the atmosphere of goodness. Salvation is deliverance from sin. It is easy now to answer the question, "What must we do to be saved?" Very evidently we must do something; practically we must do all. Plainly, we become holy, we become pure, we become charitable, through our own effort, and by private culture. Christ is our Saviour because he is our helper, teacher, pattern. He is our Saviour, because without his life and teachings we should not know what God, and goodness, and the highest life are, nor understand how to reach them. But we must save ourselves by living according to light, by accepting his help, by obeying his instructions.

It is an unpleasant task to criticise and disturb the language of pietistic emotion, but a false estimate of spiritual life underlies much of the pietistic phraseology which we hear. Good men often talk as though it is sin to trust in their own merits for salvation. We do not rely upon our righteousness to be saved, they say, but we hope for heaven through the atonement and God's mercy alone. If by merits is meant the state of heart, why, the state of heart *is* salvation. If by righteousness is meant the grade of Christian excellence which we have reached, or the quantity of love which we contain, why, that grade of excellence and that quantity of love *constitute* our heaven. There is no other possible salvation, no other essential heaven to be attained. There is a sense in which salvation is of God's grace and favor alone, and to this sense Paul sometimes has referred. It is of God's grace that Christ has come, and the gospel given, and immortality endowed upon us. The *means* of salvation are of divine grace. But here God's province ceases. We are saved when we become channels of the spirit of the gospel, when we become holy and pure. Our characters constitute our heaven or our salvation. By the laws of life we cannot know any other. There is no other. If heaven were a place to be entered physically, into which men could be admitted at the pleasure of the door-keeper, without regard to differences of character, we might

properly talk of casting ourselves upon God's mercy alone for salvation. But our redemption is internal. We get the heaven *we earn*, only what we earn, and just as much as we earn.

The common theology of Christendom fails to see that salvation consists in *being* something, not in *getting* something. It is mistaken piety for a good man to say that he deserves hell and not heaven, and that he trusts solely to the mercy of God for heaven. Things work by spiritual laws. If he *deserves* hell, it is because he is inwardly vile, and then he *is in* hell. We do not enter into heaven; heaven enters into us, and according to the quality of our inward life. Salvation is of grace only as the inward peace and joy that spring up after a good deed are of grace; only as health which follows care and exercise is of grace. Why talk of casting ourselves upon the mercy of God for salvation, when salvation is a spiritual state, and when all which that mercy can do in the case is to furnish the opportunity and means for our own culture. As well might the farmer throw himself upon the mercy of God to produce his harvest from an unplanted and untilled soil, or the student trust in divine goodness to fill his mind with knowledge, while he only muses upon learning, as the heart expect salvation from a mere reliance on creative goodness, when that goodness itself has made it, and its degrees, to depend rigidly on law. All the language which implies that heaven is a place, and that it depends on the pleasure of God to take us in, or that hell is a place, and that it is God's special mercy that will keep us out, however commendable the piety that may dictate it, is fundamentally wrong, and ought carefully to be avoided. No man would cast himself on the mercy of God to make him holy to-morrow, or next week. Every man knows that God has made his holiness dependent on his own faithfulness. And a man's holiness is his heaven and his salvation *here;* and the holiness he carries with him through the tomb gives him his rank and constitutes his salvation at the commencement of his future career.

We see, too, from this consideration, the error of those who look forward with a feeling of rapture to entrance into a future state, as though such an entrance will make all men instantly happy. I do not mean that any class of

Christians, *as a sect*, hold to such a doctrine. But the doctrine, wherever held, seems wholly inconsistent with the nature of salvation. Spirits cannot be cleansed as a garment can be washed and purified from stains. There is no heavenly chemistry as yet discovered or revealed, that can extract the soil of depravity from the heart, and make it white and pure. Moral evil is a voluntary degradation of our being which we have contracted and which we must cure. And certainly change of place of itself cannot cure us. A half-hewn statue cannot be brought to perfect symmetry by being transported from one building to another, no matter how elegant the building may be into which it is carried. A man with diseased eyes cannot see any better in a palace than in a hovel. A bad man does not become a good man simply by being carried into a beautiful garden, nor can a broken limb be cured by one night's sleep. Our sin is part of our identity; and stripping off the flesh at the grave does not change our identity or alter our character; and God cannot make us pure at death unless he works a miracle, and alters our identity. The only conceivable way for God to destroy, at the grave, the sin which is part of every soul, is to re-create a race that will not be tainted with the leprosy.

Defining salvation then to be deliverance from sin, and to consist in the possession of a Christian temper, let us look into the process of it, the history of its progress in the soul. This will involve a reference to the nature of conversion and regeneration. Vital truths are represented by these words. They do not belong to Trinitarian theology exclusively. They are Christian doctrines, and whoever appreciates the aim and office of Christianity, must accept them. We do not object to the use of these words in connection with salvation, but we object to the mystery that is thrown around them, and the unscriptural theories that are associated with them. As the word salvation generally calls up spontaneously in the minds of people, as a correlative, the idea of future punishment, so the words conversion and regeneration generally suggest the ideas of complete depravity, and the miraculous agency of the Holy Spirit, and a mysterious, instantaneous change of heart. It may be well, therefore, to say that the word regeneration was used only once by the Saviour in all his

recorded teaching, and then without any reference to private experience; that the phrase to be "born again" occurs only in his conversation with Nicodemus, and there, as any one may see at a glance, without the slightest allusion to complete depravity; while the word "converted" appears to have been used only on three occasions in his teaching, in two of which it was spoken with reference to the bad spirit of his own disciples, and in neither of which is any mention made of a miraculous agency, or agency of any kind.

It is generally said that we must be regenerated, as the condition of being saved. The corrupted heart must be washed and made anew by heavenly agencies, in order that the soul may escape the future penalties of depravity. On the contrary, we say regeneration *is* salvation, and it is a work which man must do for himself, using the help which God affords, just as he must become wise or healthy by obeying the laws of education and health. To be born again was a figure of speech which Christ in one instance used,—a fit image to express the new world, the new kind of life, into which a man is introduced who is filled with love, and thus possesses the spirit of a Christian.

And besides the mystery which is generally associated with regeneration and conversion, the distinction between them is not always clearly kept in view. Both are spoken of as momentary processes. But a man is not regenerated completely at once. A regenerate person is one who is deeply Christian, whose character is a Christian character, whose soul has become refined by a long experience of goodness. And this plainly is not the work of a moment, or a year. The stage of regeneration to which any Christian has arrived, indicates, or is equivalent to, the extent of his salvation. But *conversion* is a momentary experience. It is the crisis of spiritual history. And conversion is therefore the condition of salvation. Not that a man is completely bad before conversion, and cannot do a good act. Not that a man is wholly good after conversion, and will not do, every day, many sinful things. If it were true that a soul is wholly evil before conversion, then it could never be converted, for what the heart does in becoming converted is itself a good act. If a converted man is

wholly changed, then he cannot sin, and the question will trouble us—where are our converted men? Conversion is synonymous with deep repentance; it takes place when a change in the kind of life which a man will in future lead, is resolutely and seriously determined. It is that season in a person's private history when the soul feels what it ought to do, compared with what it is doing. It occurs when the spirit pledges itself to duty; when it feels how much better is goodness than evil; when it says to conscience, "I will obey thee in future;" when it resolves to become, in spirit and action, a follower of Christ and a servant of God. Before a bad man can become a good man, he must turn, and take a new path, and there will be a season when the change of direction is made. Before an unchristian man becomes a Christian, he must turn and *begin* to be a Christian. The *turning*, the *beginning to be*, is conversion, and it is the initial step of regeneration; it is the commencement of salvation.

Theologians have described this in strange language, and have tried to make men believe that it is a mystical process which is done *for* us, not *by* us. I do not deny the doctrine of Divine influences, nor of a Holy Spirit. God's spirit is ever around us. In Him we live, and move, and have our being. He is like the air to our souls. And we receive more of his life as we open our hearts to receive it, as we are willing to breathe it in. But he does not open our hearts for us; He does not rush in and pervade us; He does not make us willing to inspire His life. The inward opening, the determination to inspire, is conversion, and it is as natural as education, or any change of mind or will.

And at this point we may see the coarseness of that view which makes conversion the offspring of excitement and fear, and a proper subject of public confession. No man is converted until he changes his course of life from an awakened love of a higher course, until the object of his desire changes, and his aspirations are directed to more worthy things. There are a thousand influences that may produce such a change. And as a general rule, the more quiet and deep the experience, the less excitement and fear enter into it, the more valuable and lasting it will prove. It is the most glorious moment in the life

of any person when, from its inmost being, the spirit says, "I will henceforth love God, for he alone is worthy of supreme devotion; I will obey right for that only can claim my service; I will endeavor to become like Christ, for such a spirit as he possessed brings the only bliss, and brings me into most intimate communion with the Father." Such an experience is true conversion. It is not born upon an anxious seat; it cannot be best produced amid the excitement and terrors of revival scenes. It is not to be vulgarly proclaimed. It comes generally after acquaintance with the poverty of sin. It is often the focal point of several lines of thought, and conditions of heart. Sometimes it is a sudden experience, and follows a fresh unexpected realization of God's existence, and the true interests of the soul. Temperament often determines the method of a true conversion. Some hearts are gently led along from youth in the path of goodness, and become Christian by education; others are suddenly aroused, deeply convulsed, and throw off evil habits with one decisive strain. One class of minds are gradually spiritualized by good influences, by Christian society, by good books, by the almost unconscious ministry of Sabbath worship, so that they cannot date the season when good principles became predominant within. Some are first reached on the side of gratitude, others on the side of fear. Intercourse with nature refines, softens and purifies some, leading them to a conscious unity of life with God. Meditation, a sudden sickness, a funeral service, a death-bed scene, may touch the hearts of another class, and enthrone there a higher principle of action. God has countless channels of communication and address with the souls of men. It matters little on which side we receive Him, so that we only invite the love of goodness into our souls. By whatever influences produced, conversion is the turning point in the soul's history, and the beginning of salvation.

If any person asks the question then, "What shall I do to be saved?" we answer with serious emphasis, look within your own heart, and see what is needed to be done there. It is wholly an inward work. Do not make it a question of destiny. Do not ask—What shall I do to escape punishment hereafter; what shall I do to make my peace with God, and become a sharer of Christ's atone-

ment? The important point is, how much love reigns in your heart? how much of Christ's spirit do you possess, how much more do you need? This makes the question a much more serious matter for every man than the common theory. It shows us all how partially even the best of us are saved, and it exhibits the superiority of liberal Christianity over Trinitarianism as a searcher of the conscience.

The work of salvation is not an easy one because Christ has come. It is something more than to make a public profession, and to relate an experience. The very nature of Christ's service has made our salvation a hard, laborious task. On what a height has he placed the ideal of virtue? What a strict and stringent law has he imposed upon the conscience? What a dark shadow does the light of his own purity throw from our common sins? What a great interest does the spirit of his morality impart to every moment of existence? Before that revelation of the possibilities in man, that splendid spectacle of the divinity of virtue, conveyed to us through the life, the sufferings, the calm, deep piety, the meek grandeur, the serene patience, the irradiated cross of Jesus, we learn, it is true, the power of the soul, but we may also learn what we have yet to attain. Salvation means deliverance from sin; nay, in its highest sense it is likeness to the Redeemer. Who will think lightly of the work which such a definition imposes on the soul? It must be confessed that, in a vital sense, the coming of Christ, instead of making our salvation easy, has made it a progressive work, a business never to be completed. It is a work for eternity, perhaps, to bring our spirits to the symmetry of that moral beauty which the cross has revealed to man.

What toil is necessary, what patient discipline, what dispiriting failures intervene, what new energies must be summoned in order that we may conquer one besetting sin, one evil habit, a single corrupting vice? And then, to think of bringing the level of our life to the plane on which Jesus stood, to think of reaching the purity without stain, the love without resentment, the trust that rose like incense from the heart!

I would use no imagery of sensual fear to fortify the argument for a good life, and frighten men into goodness.

I would use no motives but those which would make men feel the native charm of Christian character, and the native repulsiveness and slavery of sin. I know of no hell to threaten but evil, no heaven to paint but goodness. But, if a man once feels that goodness is the most desirable object, the only desirable object in the universe, he will find in the process of salvation, when Christ is taken as his ideal, sufficient occupation so long as he remains a moral being.

The nature of salvation has been so distorted by the church; its simplicity and naturalness have been so completely overlooked; and the kind of agency which we bear in it has been so mistaken, that it is thought to be a very uniform work, almost mechanical,—a mere compliance with certain conditions which are the same to every soul. So far is this from being true, the work of salvation with no two souls will be exactly similar. There are of course the indispensable preliminaries, repentance for sin, a spirit of prayer, and zeal, which are the same with every soul. Without them there can be no deep religious life in any heart. But these are the beginning of salvation. The work to be done by their aid, in order that the process of salvation may continue, is very different with different souls. When a man seriously asks himself—"What must I do to be saved?" the true answer will be, Conquer your most seductive temptations, wrestle steadily against your principal weakness, bring up the level of your life, by stopping the peculiar outlet through which your virtue leaks away; fortify your character on the side of your prevailing poverty and need. Salvation is health of soul; it is the completeness of inward culture; it is that vigorous condition of the heart, when it naturally produces the ripe graces and fruits of life.

If self-scrutiny shows a man that his prevailing tone of being is sensual, that he dwells on the level of the animal nature, conscious only of its pleasures, striving only for its good, then his work is plain and hard. He must raise the whole tenor of existence. He must learn to live in a better air. He must feel that the mire of sense is not the sphere of the spirit of man. He must wring his spongy nature clean of its muddy contents, that it may absorb the purifying life of God. In the hearts of others, avarice

and worldliness obstruct the progress of salvation. If a man's time is wholly engrossed in business, or in the pursuit of worldly honor, it is very plain what *he* must do to be saved. He must learn what salvation is; that it is to become citizen in a higher kingdom than that of the senses and time; that it lies in reversing the method of his life, and in turning to the heart and mind as the sources of welfare and joy; in arranging his habits so that his deepest interest will be in culture and beneficence, not in gold; and in making the interests which are highest in reality, the highest in his regard.

There are not a few who expect salvation from the regular observance of religious exercises, as a work distinct from common duties, the discharge of a debt to God. Of course, we believe in, and would inculcate a regular observance of religious exercises; but they are powerless, so far as salvation is concerned, unless the life is quickened and mellowed in consequence of them. A man whose stated prayers are cold and formal, and repeated from a stern sense of duty only, is not saved until the spirit of prayer visits his soul, until his verbal petitions are slight utterances of his living gratitude or consciousness of need, and his character becomes transparent with the light of love. The envious man must feel his envy melt into generous sympathy in order to be saved. The passionate man must put his foot on a capricious temper. The selfish man must banish self-interest as a ruling passion, and offer his heart as the organ of disinterested goodness. The bigot in theology, who vainly thinks that he has found salvation in a form of faith, and who assumes a haughty tone and a complacent superiority over those who profess a different belief, must learn that a heart of charity for all, and a spirit of universal love is his deep need; and that the manner of his entrance into the kingdom of heaven must be through the broken wall of his exclusiveness and isolation.

"Except ye be converted and become as little children ye cannot enter the kingdom of heaven;" for the kingdom of heaven is the region of humility, self-sacrifice, and holiness. Repentance is the commencement of the process; the work is effected when the sins to which we usually yield are conquered, and we are pure and free.

To grow by patient discipline into the virtues which have been consecrated by Christ's experience; to be just and honest from religious motives in our intercourse with all; to attain the patience that bears all trials, the trust that sees a hidden good in gloom, the charity that receives the race into its folds; in a word to dwell *now* in the very air and bliss of heaven, *this is* salvation, the only salvation we can experience here or ever.

And what is it all, under whatever forms we may describe it, but to bring the heart into lowly communion with the Father, and to fill it with His ever-flowing, all-embracing love? We master the highest phase of our subject, when we see that salvation does not consist in *doing* something, or in getting at something, but in *being* something. It cannot be determined by inspecting what we perform, but in seeing what we are. The more we study Christianity and the laws of inward life, the more will that rich saying of the beloved disciple glow upon the page of the New Testament—"He that dwelleth in love, dwelleth in God; for God is love." To dwell in love is to be completely saved. And this is the object of all effort. The problem of life is this,—to rise through culture into nature; to put ourselves rigorously to the service of duty, even when it may be irksome, that duty may at last become our joy; to obey patiently until obedience becomes attraction, and labor play. A power returns into us from every good deed we do, even if it was hard to do it, and adds to our inward life. The highest reward of duty is, that it raises our character and enables us afterwards to act more readily from impulse, with spontaneous delight. The best result of study is, not the learning we amass, but the wisdom we acquire. The best effect of beneficence is the benevolence which it increases. And thus good deeds increase and purify our goodness. The more we discipline ourselves, the deeper channels do we open within us for the pulsation of God's spirit through. We are saved not by getting happiness, but by becoming holy. The payment for what we do is always what we are.

As God looks upon the moral universe, spirits range themselves under his eye, in groups, according to their qualities of heart, the purity of their ruling love, the tex-

ture of their being. According to the purity of their ruling love, do they approach, or recede from Him. Life is a series of stages. Heaven and hell are differences of degrees. Eternity is the onward sweep and developement of the life of time. "In the Father's house are many mansions." The spiritual world is a vast hierarchy of ranks, where the place of each is determined by internal excellence. Men are attracted to God by the purity of their hearts and their inward affinity with Christ. There is no favor in his government. A rigid mathematics determines our destiny. God does not lift any spirit into heaven, and condem any sinner by an arbitrary decree. At every moment, we are saved in proportion to the nearness which our natures will permit us to approach the throne; we are lost in proportion to the distance, to which by the gravity of inward evil, we must sink and remain.

T. S. K.

Art. VI.

Literary Notices.

1. Select British Eloquence: embracing the best Speeches entire of the most Eminent Orators of Great Britain for the last two centuries; with Sketches of their Lives; an Estimate of their Genius, and Notes, critical and explanatory. By Chauncey A. Goodrich, D. D., Professor in Yale College. New York: Harper & Brothers, &c. 1852. 8vo. pp. 947.

We can speak of this work in no terms but those of the highest praise. Whether we regard the plan on which it is formed, or look at the excellence of the selections, or consider the judgement and good taste evinced in the Notes and Biographical Sketches, it appears to us unequalled by any other publication of the kind that we have seen, among those which are intended for popular use as well as for the regular study of eloquence. We learn, from the Preface, that the volume is not the fruit of a casual purpose and hasty preparation, on the part of the Editor. It grew up, and was matured, out of his long experience in teaching as Professor of Rhetoric in Yale College. His object, in the course, was, as he expresses it, "to

show the leading characteristics of the great orators of our language, and the best method of studying them to advantage; . . . . . not only to awaken in the minds of the class that love of genuine eloquence which is the surest pledge of success, but to aid them in catching the spirit of the authors read, and, by analyzing passages selected for the purpose, to initiate the pupil in those higher principles which (whether they were conscious of it or not,) have always guided the great masters of the art, till he should learn the *unwritten* rules of oratory, which operate by a kind of instinct upon the mind, and are far more important than any that are found in the books." The work before us has been gradually formed on the lectures of one of the courses which he pursued for the purposes thus described. The body of it is composed of select Speeches entire; but these are accompanied with historical illustrations, and critical remarks, which serve as an Apparatus to a ready understanding and appreciation of the whole, at the same time that they do not overload the text.

The names of the great orators and statesmen, whose best speeches are given, will be to our readers a guaranty of the character of the selections: One, of Sir John Eliot (1628;) One, of the Earl of Strafford, (1641;) One, of Lord Digby, 1641;) One, of Lord Belhaven, (1706;) Two, of Sir Robert Walpole, (1734 —;) One, of Mr. Pulteney, (1729;) One, of Lord Chesterfield, (1743;) All, of Lord Chatham's, including "eight never before published in this country;" Four, of Lord Mansfield; Nine of Junius's Letters; Six Speeches of Burke, with extracts from his writings; Four Speeches of Mr. Grattan; One, of Richard Brinsley Sheridan; Six, of Charles James Fox; Three, of William Pitt; Nine, of Lord Erskine: Three, of Mr. Curran; One, of Sir James Mackintosh; Four, of Mr. Canning; and Five, of Lord Brougham.

To such as wish to furnish themselves with a convenient collection of the choicest productions of eloquence in our language, we recommend this volume. It can hardly be perused, even by the most dull and insensible, without improving and elevating their taste. We recommend it to the careful study of all who would cultivate the true style of public speaking, and especially of those who would aim at the highest and noblest kind of popular address. If compared with much that is lauded among us, it will present to them, at once, the contrast between puerile, gewgaw, or dawdling declamation, and genuine manly eloquence, that works conviction, not only at the instant, but long after the speaker is dead, and that commands the admiration of all ages. We commend it to the attention of candidates for the Christian ministry; for we may say, in the words of the Editor, that, "nothing is more desirable, at the present day, than a larger infusion, into our sacred eloquence, of the freedom, boldness, and strength, which distinguish our secular oratory." If the preacher has a laudable ambition in his calling, let him, above all things, disregard the

merely fashionable standards of the day, and look only to what is substantial and of permanent excellence. His success may be slow, but it will be sure.

Professor Goodrich hints at the publication of a volume of American Eloquence. Judging by the good sense and taste which he has evinced in the present work, we know of no one to whom a selection of the kind could be entrusted with more confidence; and we hope that he will be encouraged to proceed with his design.

2. Philosophy of Mysterious Agents, human and mundane: or the Dynamic Relations of Man. Embracing the Natural Philosophy of Phenomena, styled "Spiritual Manifestations." By E. C. Rogers, &c. &c. In Five Numbers. No. 1. Boston: Redding & Co., &c. Bela Marsh, &c. 1852. 8vo.

3. "To Daimonion," or The Spiritual Medium. Its Nature Illustrated by the History of its uniform mysterious manifestation when unduly excited. In Twelve familiar Letters to an Inquiring Friend. By Traverse Oldfield. Boston: Gould & Lincoln, &c. 1852. 16mo. pp. 157.

4. Mysteries; or, Glimpses of the Supernatural. Containing accounts of the Salem Witchcraft—the Cock-Lane Ghost—the Rochester Rappings—the Stratford Mysteries—Oracles—Astrology—Dreams—Demons—Ghosts—Spectres, &c. &c. By Charles Wyllys Elliott. New York: Harper & Brothers. 1852. 12mo. pp. 273.

These are some of the rational works that have been called forth by the prevailing excitement on what is now vulgarly called "Spiritual Manifestations," or "Spirit-Rappings." Mr. Rogers brings together quite a number of cases in which appearances of the kind have been authenticated by competent and credible observers in Europe and in America, in former years as well as in these few last years. These cases he carefully analyzes, and distinguishes first those phenomena which are obviously of a physical kind only, noting the conditions under which they were produced, the attending circumstances, and the influences by which they were apparently modified. He recognizes the fact, however, that there are other phenomena which might seem to indicate the presence of intellectual agency; these he reserves for analysis in a subsequent number. His work is as yet so incomplete, that we cannot form a final judgement with respect to the light it will throw upon this curious matter. But thus far, it is one of the most thorough inductions that we have seen of the facts belonging to the subject. It is written in a scientific spirit, with just discrimination, with candor, and evidently with the aim of presenting "the whole truth, and nothing but the truth" in the case. We hope much from the future numbers.

The second work is less thorough in its induction of facts, but more general in its scope; embracing a cursory view of the peculiar phenomena of this kind, as they have appeared in all nations, ancient as

well as modern; suggesting the probable cause in the yet unexplored mysteries of the nervous fluid; and pointing at the moral and religious evils of exciting it unduly for purposes of magic, necromancy, and divination. One of the most important features of the work, is, the clearness with which the character of our recent "Manifestations" is identified with that of the old wizard-practices, ghost-raising, heathen Oracles, thaumaturgy, and witchcraft, conjuration, &c., of which the world has always been full. These truly "familiar letters to an inquiring friend" will be of much service to any person, capable of sober thought, who has become a little mystified by the "spirits." He will find the subject treated with candor, and with unaffected sympathy in his perplexities, but with so much common-sense, and with so many illustrations from ancient and modern examples, that he can hardly fail of finding relief in the perusal.

In Mr. Elliott's book, we meet with statements of several important facts in the cases that have recently agitated the public, as well as in cases of an older date, and some valuable considerations are suggested. He often uses, however, a tone of banter, which, though well deserved by the credulous followers and devotees of the spirit-oracles, will only aggravate their infirmity, and will not aid in convincing even such as are weak enough to be in doubt. He seems also to discredit the phenomena themselves. Doubtless, there has been a great deal of imposture in the exhibitions; but that there have been, in all ages, many things which "are not dreamt of in our philosophy" is too evident to be questioned.

With respect to the subject at large, we suppose it is now clear to every cool thinker, who is tolerably well informed in the matter, that the several phenomena which came up successively among us, under the names of Mesmerism, Clairvoyance, Biology, Spirit-Rappings, Spirit-Communications by signs and by writing, Spirit-Movements and Breakings of furniture, &c., are all of them effects of one and the same agent, only in different manifestations. When any one of these shall have been adequately accounted for, all will be accounted for. There is another consideration of no little importance. Now, we suppose that some persons look upon these late "Manifestations" as altogether new, taking it as a thing of course that they were never known before, that they first broke out in our age and country, and that they mark the beginning of what is called a new era. But it is not so. The world has always been full of such phenomena. As far back as human records extend, from the remotest antiquity downward, the page of history is written over with them. We find abundant mention of them in all the Greek and Roman Classics; they formed a leading feature in ancient heathenism. We find them in the Old Testament, where they are always treated as the manifestations of heathenism, and are rigorously reprehended. We find them recognized in the New Testament, and disapproved of, as hostile to

the gospel. In the early Church-fathers, we find them perpetually alluded to, as prevailing among the heathens. Among the ancient Neoplatonics, especially among the followers of Apollonius, of Tyana, who were the most determined and insidious of all the enemies of Christianity, we find these theurgical arts cultivated for the same purposes as they are now practised by many, and with the same pretensions. In the Dark Ages, they abounded, usually in avowed opposition to Christianity. And, to come nearer home, if any one will read the *contemporary* accounts of the epidemical witchcraft that broke out in Salem, more than a hundred and fifty years ago, and that spread through the Province, he will be tempted to suppose them fabrications of our day, intended for descriptions of what is passing among us. For the last half century, or more, we had grown so wise as to conclude that the whole was a mistake,—that no such phenomena ever appeared. But the world has always declared that these strange facts did take place; and so far the world was right, for men have always had eyes to see.

As an example of what was passing, in ancient times, look at the account recorded in 1 Samuel xxviii. When king Saul saw the armies of the Philistines gathering against him, he first inquired of the Lord what the event would be. But no answer was returned; he had grievously sinned, and departed from the Lord, who also had forsaken him. "Then said Saul unto his servants, Seek me a wo-
"man that hath a familiar spirit, that I may go to her, and inquire
"of her. And his servants said unto him, Behold, there is a woman
"that hath a familiar spirit at Endor. And Saul disguised himself,
"and put on other raiment, and he went, and two men with him,
"and they came to the woman by night. And he said, I pray thee,
"divine unto me by the familiar spirit, and bring me him up whom
"I shall name unto thee. . . . . Then said the woman, Whom shall
"I bring up unto thee? And he said, Bring me up Samuel, [who had been dead about four years.] And when the woman saw Sam-
"uel, she cried with a loud voice; and the woman spoke to Saul,
"saying, Why hast thou deceived me? for thou art Saul, [whom she had not known before.] And the king said unto her, Be not afraid;
"for what sawest thou? . . . . What form is he of? And she
"said, An old man cometh up, and he is covered with a mantle.
"And Saul perceived [from her description,] that it was Samuel;
"and he stooped with his face to the ground, and bowed himself.
"And Samuel said to Saul, [that is, a voice was heard, saying,]
". . . . To-morrow shalt thou and thy sons be with me; the Lord
"also shall deliver the host of Israel into the hand of the Philis-
"tines,"—all of which came to pass the next day. We really think there must be some lack of spiritual discernment, when all "Endor" has broken loose upon us now, to mistake it for the kingdom of heaven. There may be a question, also, whether it betokens a very

high degree of intelligence, to consecrate oneself to the old heathen magic, taking it for a new light just bursting upon the world.

What course ought we, as Christians, to pursue in relation to this matter? We cannot suppose it sinful to make experiments on the phenomena, if we do it as rational creatures, in the same temper of mind, and with the same objects, with which we would make experiments in corresponding branches of nosology, or in chemistry; that is, if we have nothing more important to attend to, than these wonders. Doubtless, they will be traced out, in the course of time, and become scientifically understood, as has been the case with other phenomena, that were once thought to be supernatural. It is remarkable, that there is not even a single class of operations, in the whole realm of physics, however familiar to us now, but was at first attributed to the agency of spirits. Their true character was discovered only by degrees. And so it will be with Mesmerism and the Rappings. But we must consider that it will take time for such a result. It is very slow work, at the beginning, to investigate the laws by which any class of facts are produced; and Science will not be hurried in her processes, let men be as impatient as they may. If she is hurried, she makes blunders, and finds at last that she has to go back again, and proceed more slowly. When attention was first directed to certain departments of chemistry, it took several centuries to rescue it from the popular imputation of being the domain of spirits. And it may require as long a period of experiment and discovery, in the present case; though, considering our increased facilities, it seems probable that the matter will be laid open in a much shorter time. Still, we shall have to wait awhile, or else fall into boundless absurdities, as men always have done, at first, in their hasty attempts to account for all natural operations. It is the penalty which God has attached to credulity pluming itself on its superior discernment. But if, instead of examining for scientific ends, we find that we are beginning to run wild with demoniacal influences, with a dotage for mysteries, or with silly surmises of some new sort of dispensation that shall supersede the old gospel of Jesus Christ, it is time for a prudent man, not to say for a religious man, to pause. We should remember that, when the practices alluded to, are followed under the notion that we are really holding communication with the spirits of the dead, they are severely reprehended and condemned, both by the Old Testament and by the New. No man has a moral right to befool himself.

5. The Christian Victor; or, Mortality and Immortality: including Happy Death Scenes. By J. G. Adams, &c. &c. Boston: Published by A. Tompkins, 1851. 18mo. pp. 216.

We overlooked this volume, at the time of its publication, supposing it to be a new edition of the author's former volume, bearing as it does a title somewhat similar. But on having our attention directed

to it, we found it to be a new work throughout, and to be designed, more especially than the other, "as a companion for the sick-room, and as a gift for the bereaved and mourning." About a hundred pages, at the beginning, are occupied with short chapters, offering a great variety of appropriate suggestions on sickness, bereavement of friends, death and immortality. Following these, there are more than sixty instances of "Death-Scenes" among Universalists, arranged under the heads of Trust and Resignation — Joy and Peace — The Needed Hope found — Deaths of Ministers. From the contents of the volume, thus briefly indicated, and from the author's well known ability to treat subjects of this kind efficiently, the value and interesting character of his work will be anticipated by those who have not yet read it. We commend it to all, and especially to mourners. They will not be disappointed in its perusal.

6. The Howadji in Syria. By George William Curtis, Author of "Nile Notes," &c. New York: Harper & Brothers, &c. 1852. 12mo. pp. 304.

7. Lotus-Eating: A Summer Book. By George William Curtis, &c. Illustrated by Kensett, &c. New York: Harper & Brothers, &c. 1852. 12mo. pp. 206.

With a masterly skill, Mr. Curtis presents to us the scenes of his various wanderings. With him, the glowing plain and the dreary desert, the sunny wave and the rushing cataract, and the sullen and deadly sea, sing songs which find correspondence in the history and the daily experience of man. Yet much as we admire the graceful Howadji, we find ourselves in many passages, desiring a higher and purer ideality of representation than his pages afford us. His style is too uniformly Venetian—too luxurious—to do justice to the loftier themes of which we are occasionally reminded. And then again, after revelling long amid flowers and Syrian dreams, one aspires for the chill and stern, but pure, invigorating mountain air. We would not make our home in the warm south, where Howadji delights to dwell.

The Howadji is a youth who loves to sing of flowers and beautiful forms. He chooses not to deal with rugged themes and thoughts which aspire to loftier and colder regions. Ever and anon, as he is borne unwillingly from the summery present into the sere and wintry future, his spirits droop with vague forebodings. But the Howadji's sympathies will deepen and rise with ripening years; the morning song of flowers and beautiful birds, the noon's hot glow, and the sunset's brilliant hues, are the universal lessons of man. But none the less is the northern snow, and the pure, chill winter. None the less the untainted silence of the vast night, and the myriad stars, which sing to us of eternity, and the final harmony into which melt the ever varying strains of earthly toil, and pain, and pleasure.

G. H. B.

8. The Death of Mr. Webster: a Sermon preached in Hollis-Street Meeting-House, on Sunday, Oct. 31, 1852. By Thomas Starr King, Pastor of the Church. Boston: Benjamin H. Greene, &c., 1852.

9. The Death of Daniel Webster: a Sermon, delivered in the Warren Street Church, Sunday, November 14, 1852. By Otis A. Skinner. Boston: Published by A. Tompkins, &c., 1852.

Perhaps it is hardly time, as yet, to look for such a portraiture as shall abide the test to which the character of Mr. Webster will be subjected by the more mature and undisturbed judgement of coming generations. The present is rather the time for eulogy, on the one hand, and for criticism that seeks to disparage, on the other. We have long admired him as the first among American orators of his day, and, in some respects, the most eloquent probably of all his contemporaries in the world. When thoroughly roused, he brought to bear, upon his arguments and appeals, a calm gigantic force, a magnificent yet chastened imagination, a natural pathos, and a profound moral sentiment, such as few if any others could combine. No man better knew the straight-forward way to the human conscience, or was naturally endowed with a truer sympathy with human nature in all its more earnest moods. His commanding stature, with his lion port, his beetling forehead, and his imperial eyes burning black with insufferable light from their caverns beneath a Jove-like brow, gave additional effect to his address, and imparted what Goethe calls the demoniac power to thoughts which, even on the printed page, often stir the depths of the soul. God gave him a great heart, and a great moral nature, as well as a capacious intellect, and fitted him with a personal appearance that reflected the whole. The Genius, which he once impersonated in Faneuil Hall, was, bating its guilty obscuration, his own: "What though the field be lost? all is not lost!"

Was he equally preëminent as a Statesman? Within the circle to which he chiefly applied his powers, none went before him; but whether that circle was the broadest which the science of Government and of National destiny admits of, may be doubted. He was great compared with mere politicians; did he rank with the men of the old English Commonwealth, or the sages of the American Revolution? Even in his favorite character of Expounder of our Federal Constitution, we have an impression that he sometimes expounded it as a Lawyer rather than as a Philosopher, and that he did not always hold fast to its principles as they were embodied by its framers, and as they are illustrated by the nature of its institutions. That he was a sincere patriot, cannot, we think, be reasonably questioned. He gloried in his country's greatness, and exulted in its prospects for the future, as if they were a personal inheritance of his own. He will be remembered with honor for important services which he has rendered our nation, in settling its Profit and Loss account with

Foreign Powers, and in advancing its material interests at home. There were circumstances in his position, however, which evidently held him back, at times, from the call of far higher interests, and which, on one occasion, ever to be lamented, warped him from the orbit that he had previously marked out for himself. It would be the greatest praise of his public life, that he was "instant in season, out of season," to defend the Union of these States, were it not that he attempted to do so, at least on that fatal occasion, by compromises, which will be found eventually to endanger it more than did the clamor that he sought to allay. After all, though we may live to see Statesmen of loftier moral principle, it is not likely that we shall ever again behold a genius so colossal, and so richly endowed by nature with command over the understanding and hearts of men, as Daniel Webster.

10. Parisian Sights and French Principles, seen through American Spectacles, &c. New York: Harper & Brothers, &c., 1852. 12mo. pp. 264.

A book that fully answers to every word in its title. It is such a view of Paris, and of Parisian life, of French character, manners, and sentiments, as a light-hearted, but sensible open-eyed American would naturally take. The author has a peculiar tact at bringing out the significant features, and setting them before us in such a way as to form a complete portrait. After reading his sketches, we seem to be almost as well acquainted with the state of society, and with the prevailing elements that are at work in it, as if we had lived among the people. We recollect no work that has given us so clear an insight into the matter. By the light it affords, we can read off, into the plain language of cause and effect, the riddle of French Revolutions, and of French theories of life and society. The history of France, for the last sixty years, becomes intelligible, and, within certain limits, the course it will hold for many years in the future, seems to be stretched out before us. It is a lesson which the nations of the earth may study with profit.

11. Memoir of Rev. H. B. Soule. By Caroline A. Soule. New York: Henry Lyon. 333 Broadway, 1852.

When the late Dr. Arnold was inquired of by students as to the best course of reading, he would often reply, "Read the biography of good men." This book reminds us of his advice. It is one of the books of biography giving significance to the Scripture saying, that "the day of one's death" may be "better than that of his birth." It is the truthful and impressive speaking of the departed, in a character and life such as must lead many a mind toward the loveliness of our faith. The subject of the Memoir was one of our most talented and respectable ministers, who has been called from us in early life, and in the midst of his usefulness. He was born in

Dover, Duchess County, N. Y., in July, 1815. His early home-influences were favorable to his religious culture; but his opportunities for mental education none of the best, until, after a life of considerable vicissitude, he became a student at Clinton Liberal Institute, in 1835, and for some time a resident in the family of Rev. Stephen R. Smith. He was very diligent and successful in his studies at Clinton. He concluded to enter the ministry of Reconciliation, which he did, receiving his letter of fellowship in 1838. He was first settled at Fort Plain, N. Y., where he remained until November, 1841, when he removed to Troy; and the next year became preceptor of the Clinton Liberal Institute. He afterwards removed to Utica, and then to Boston, where, in 1844, he was settled in the School Street Church as colleague with Father Ballou. In 1845 he removed to Gloucester; and the next year to Hartford, Ct.; and, in 1851, to Granby. At the beginning of the next year, he had entered upon an engagement with the Universalist Society in Lyons, N. Y., when he suddenly died in that place, of an attack of small pox, leaving a wife and five young children. The Memoir was prepared by the surviving partner, herself a writer of much vigor, and refinement of taste; and well has she performed the heavy task she took in hand. While the record must be affectionate, it is dignified and just, in every way; pervaded, too, with a faith that appears in cheering contrast with the affliction under which the biography was penned.

Mr. Soule possessed a strong, logical and orderly mind. He was a hard student, and thoroughness was one of his mental virtues. As a sermonizer, he was clear, comprehensive, instructive. He carefully prepared his discourses, and usually committed them to memory; habituating himself to speak without his manuscript. He had much force, when he threw his soul into a subject. He possessed a rich imagination, too, and made himself a very acceptable writer of fiction, excellent specimens of which have appeared in some of our denominational journals. He was a man of deep devotional feeling, and desire for Christian growth and self-discipline. From his full private Journal, we find extracts of a character like this, evincing the inner soul of the man: "I would live free from sin; I would be an active example of the strictest virtue. The good man is the noblest being in the world, and to do good the noblest employment. God help me to be faithful to every duty and right." In every department of ministerial labor where he was called to act, he honored his profession. Interwoven with the Memoir are excellent tributes to his memory, from several of his ministering brethren. Preceding it is a letter from the pen of Rev. E. H. Chapin, to the widow, in which he says of her departed husband, "For myself, I need not tell you that I knew him well, and that our toil in a common ministry was cheered by the most friendly intercourse. I will not attempt any personal

analysis, yet I would say, that next to his sterling character, his moral faithfulness, I honored Brother Soule for his sound and cultivated mind, his sympathy with good learning, especially in its relation to the office of the preacher, and the character which he imparted to the denominational pulpit by his own illustration. He brought a well-furnished and disciplined intellect to aid a heart earnest in its Master's cause."

Appended to the Memoir, are selections from the writings of Mr. Soule. Among them—and they are all strongly marked—the following give striking evidence of the author's ability, viz:—An address at the erection of the Monument to the Memory of Rev. W. H. Griswold; The Infidel—A Sketch; Punishment of Murderous Suicides; Universalism as a Religion; The Divine Superintendence; Impossibility of Endless Punishment; The Religion of the Bible; The Infidelity of Life; The Moral Tendency of Universalism. The profits arising from the sale of the book, are all to be appropriated to the benefit of the widow and children. J. G. A.

12. The Rose of Sharon: A Religious Souvenir for 1853. Edited by Mrs. C. M. Sawyer. Boston: A. Tompkins.

This Annual is as creditable to the publisher, and, we doubt not, will be as acceptable to the public, as the past ones have been. We believe we are safe in saying that it is one of the most popular Annuals now issued from the New England press. Its chief recommendation is not in its plates, although these are very great attractions in it. But it has a high literary tone, and is what it purports to be, a religious annual. Its moral instructions are all safe and sound. No lover of Christian truth can consult its pages without interest; and whoever admits it to the parlor or library, will have a companion whose silent utterances will be health and purity to the soul. Among Christmas and New Year's gifts, this should have a place. A long life and many bloomings to this Rose. J. G. A.

13. The Lily of the Valley, for 1853. Edited by Miss Elizabeth Doten. Boston: J. M. Usher.

This is the third of the Annuals bearing the above title, which has been issued. The one we now notice, bears the names of such authors as warrant us good entertainment in the articles it contains. These, like the contents of the Rose, are all original, and, we think, will compare well with those of any other annual in the land. Some of them have rare literary merit. We cannot say much for the plates, as they do not come up to our ideal of *annual* plates, accompanying such literary recommendations as this volume contains. The Lily has a new editor, who has already done herself honor with the pen.

J. G. A.

14. Footsteps of our Fathers: What they Suffered and what they Sought. Describing localities, and portraying personages and events conspicuous in the struggles for Religious liberty. By James G. Miall. Thirty-six illustrations by Anelay, from sketches by the Author, engraved by Dickes, London. Boston: Gould & Lincoln, &c., 1852. 12mo. pp. 352.

A view of the successive persecutions and sufferings inflicted, in England, upon the early Protestants, and then, by these, upon the Dissenters,—(the cruelties practised in turn upon the Catholics being omitted,)—the whole presented so as to show the gradual suppression of intolerance, and growth of religious liberty, in that country. The author treats his subject in a peculiar manner, and with peculiar interest to the general reader. He leads us through the several scenes that he mentions, bringing the localities themselves into view by his descriptions and illustrations, making us familiar with the principal personages of his story, and connecting each transaction with the more general history of the times. His aim is to show us, literally as well as tropically, the "footsteps" of the sufferers, and to conduct us, as visitors, to the old sites, listening to the tale of oppression and cruelty, on the spot. Some idea of the substance of his book may be derived from the following skeleton: He gives us Lutterworth and Wiclif; Hampton Court, and its bloody acts, under the successive sovereigns from Henry VIII. to James I., against the seceders from Popery, and others, and finally against the Puritans; the Star-Chamber, and its persecuting decrees against Hampden and his associates, under Charles I.; Westminster Assembly of Divines, its proceedings and intolerance, under Cromwell; Baxter and the contemporary worthies, under Charles II.; George Fox and the Quakers, under the Protector and Charles II.; Sufferings of the Scotch Presbyterians, under Charles II.; Bunyan and the Baptists, Under Charles II. and James II.; Rigorous intolerance of the High Church, under Anne; Doddridge and the non-conformists.

15. The School for Fathers: An old English Story. By T. Gwynne, &c. New York: Harper & Brothers, &c., 1852. 12mo. pp. 205.

The attempt is made, in this story, to present the different manners of English Town gentlemen and Country squires, in the eighteenth century. Of the truthfulness of the pictures, in this respect, we are not qualified to judge. In other respects, we see no extraordinary excellence in the work.

16. Village Life in Egypt: with Sketches of the Said. By Bayle St. John, author of "Two Years' Residence in a Levantine Family," "Adventures in the Libyan Desert," "Views in the Oasis of Siwah," &c. In two volumes. Boston: Ticknor, Reed & Fields. 1853. pp. 216 and 218.

This is one of the most entertaining works that has fallen in our way for a long time. The description of the Nile country and its

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scenery is the fruit of a ten month's leisurely exploration, and not of a flying visit; indeed, there is abundant evidence, in the Oriental spirit with which the chapters are permeated, that the author has travelled and lived long enough in the East to acclimate his tastes and heart, and enable him to describe scenery and manners, not from the senses, but from intimate and vital acquaintance.

Mr. St. John is a good observer, and a capital scene-painter in words. His style stands half-way between that of Bayard Taylor and Mr. Curtis, the "Howadji,"—fragrant always with the sentiment and dreamy associations of the East, and yet showing you a clear picture of the landscapes and the modes of life that met his eye. In several of his chapters, the author has gracefully interwoven some of the traditions concerning Egypt, which the lower classes have preserved, and many wild stories, told in the huts, that are of near kindred in spirit and poetry, with the marvels in the "Arabian Nights." We have seldom read more spirited, acute, and felicitous descriptions of foreign manners than Mr. St. John has given; in fact, the only reservation we make in the expression of satisfaction with his narrative, relates to the filth of the modern Egyptians, and to some features of moral corruption among them, which his pen has presented a little to clearly, and with more raciness of diction than a sensitive disgust and a conscientious abhorrence would naturally indulge.

The political moralist will read such books as these with perplexity and disquiet. They raise the problem of Providence with its darkest face towards us. They tell of the sorrows, the wrongs, and the awful degradation of millions of the lower classes of our race. Our thoughts revert from Mr. St. John's pages, to the narrative of the oppressions of the Israelites, ages ago, for the agricultural classes seem to remain in precisely the same relations to the government, as under the Pharaohs. And yet our author, who is something of a philosopher, sees the social and civil doom of the lower orders of Egypt, in the very configuration of the land. The geography of the Nile country, he thinks, demonstrates the necessity of despotism as the political law, though he believes and shows that a wise and beneficent absolutism would raise the lower classes, in a comparatively little while, out of the tyranny of famine, pestilence and war, which now desolate them. We are assured, that in fifty years the population has fallen from three and a half millions to barely two millions; the chief cause being forced labor and scanty food.

Mr. St. John has no reverence for the interpreters of the hieroglyphics. He does not believe that a single sentence has, as yet, been translated from any monument without the aid of invention, and declares that no two pretended *savans*, or "Egyptologists," have agreed in their renderings and chronologies. Dr. Lepsius, especially, is speared, and besides the vandal depredations on ancient monuments

which other travellers have ascribed to him, our author accuses him of forging a cartouche on the breast of a statue, in front of the great temple in Carnac. Our readers will see, therefore, that the volumes are interesting, and will not regret that we have called attention to them. K.

17. Regal Rome, an Introduction to Roman History. By Francis W. Newman, Professor of Latin in University College, London. Redfield: New York, 1852. pp. 182.

The name of Mr. Newman is sufficient guaranty of the value of this book to all critical students of Roman history. He differs with Niebuhr in regard to many of the conclusions of that great scholar, concerning early Rome, and throws out the present work, small in compass, but packed with learning and acute discussion, as a contribution to the efforts which scholars are making to place Roman history on a firm foundation. The peculiarity of Mr. Newman's book is, an attempt to show how much of the composite Roman character is due to Sabine, Latin, and Etruscan elements, which were its principal constituents. He discusses, too, the origin of the Roman language, and gives some very valuable tables of analogies between Celtic, Greek and Latin words. Almost everything valuable in Regal Rome, the author traces to the Sabines, who, he thinks, really conquered the Latins, and introduced better blood, manners, and institutions, among the coarser and hardier founders of the imperial city. K.

18. Reminiscences of Thought and Feeling. By the Author of "Visiting my Relations." Boston: Crosby, Nichols, & Co. New York: C. S. Francis & Co., 1853. 16mo. pp. 323.

The first ten chapters of this work consist of casual reflections, and criticisms on prominent passages in the course of daily reading; now a meditation on the doctrine of foreordination, from a series of facts in relation to society, given in the Edinburgh Review; now a lengthy dissent from some principles of Mr. Emerson's philosophy of life; and again, some thoughts drawn from a text in the Memoir of Margaret Ossoli. The prevailing cast of the meditations is religious, and the last six chapters contain a connected religious autobiography, as it were, the recorded growth of a spiritual experience, through the aid and obstacles of certain dogmas, the direct influence of great preachers and sermons, and the reactive operation of some features of modern society. The conclusion is quite catholic; and the author's experience of the bigotry of many religionists, who were perfectly sure of their ground, and certain that all who do not occupy it are the destined colonists of the pit, dictates the following conclusion: "The very essence of fanaticism consists in taking our stand upon some particular doctrine, and—forgetting how limited and low our

knowledge is likely to be of the full bearing of that doctrine—the legislating from it for all the world; and, though purblind with prejudice, and cramped with bigotry, still supposing that we are seeing and judging in the freedom and impartiality of the Spirit of Truth." Every book is welcome that will impress upon sincerely religious people the truth, that there is a wide difference in spiritual temperaments, and that certain doctrines which seem barren to one class, are the very bread of life to another,—thus pointing us, from the practical side, to the breadth and comprehensiveness of religion, and making us to see that it, somehow, includes and harmonizes the vital principles which underlie the coarse dogmas of the most erroneous sects. K.

19. Philosophers and Actresses. By Arsene Houssaye, Author of "Men and Women of the Eighteenth Century," etc. In two volumes. Redfield, New York, 1852. 12mo. pp. 411, 406.

If our readers wish to know the moral formula for the contents of these volumes, we advise them to consult the notice, in this Review, of the "Men and Women of the Eighteenth Century," one or two numbers back. The name, however, of the present work is deceptive. The gay author considers all men as Philosophers, and all women as Actresses, and so considers his title-page sufficiently honest for chapters devoted to anecdotes of Voltaire, Scarron, Chamfort, Chenier, Vandyck, &c.; criticisms on Plato's Republic, and the story of Abelard and Heloise, and now and then an original romance of his own. If it is worth while to know anything of what French society has been, these volumes may be serviceable. But, on the whole, we should recommend scientific farmers to buy up the whole edition to enrich the soil. In that way, M. Houssaye's works might furnish some wholesome nutriment. It would be a good investment too, for the farmers. K.

20. Discourses on the Christian Body and Form. By C. A. Bartol, Junior Minister of the West Church in Boston. Boston: Crosby, Nichols, & Co. New York: C. S. Francis & Co. 12mo. pp. 376.

It affords us unalloyed pleasure to recall our memories of the first reading of this book, and to commend it to others. Many of our readers will see at once, from the title, that it is a sequel, or complement, of a former volume,—"Discourses on the Christian Spirit and Life," which received an appreciative notice in our pages. The author, desirous of doing elaborate justice to his cordial convictions of the worth and power of the divine framework, the ordinances, institutions, and symbols, that hold the spirit of Christianity, has devoted these pages to the endeavor. Every one that follows his thought, will see how naturally and easily the writer avoids a stiff and shallow ritualism, while all the fervor of his feeling, all the

riches of imagination, and the ripe fulness and delicate grace of his diction, conspire to set forth his reverence and gratitude for the providential media that have saved the gospel from dissipation. To such an eye as Mr. Bartol's, the vessels of grace are all translucent, not standing in the place of spiritual truth, but interpreting and spreading it, like transparent shades, while they defend it against the unsteady gusts of speculation, and give it a constant home in the cathedral of history.

We can find no words so fitting and beautiful to convey our impressions of the author's treatment, as his own, in the concluding essay, that "it should not be counted ill to undertake a delineation of Christianity in strokes at once firm and flowing; to seek the solid breadth of ideas, without the rigidity of dogmas; and to present the Church, not according to an unyielding pattern, like an iron frame and steel points to get the fac-simile of a human face, but in the free posture and expressive feeling of a portraiture made by the pencil, instead of the cold and dull daguerreotype." It is not the bones, the empty eye-sockets, and the fleshless skeleton, which so many theological anatomists and unimaginative church-men give us for the substance of Christianity, that this volume presents, but the clothed body, beating with life, and *the countenance*, beaming with various expression as it falls upon the sinner, or the saint, the soul needing encouragement, or the cowardly and faithless will.

Accordingly, in addition to the discourses that relate to the ordinances and their uses, and to the need of the church organization as the body of Christ, there are several sermons on the relations of Christ himself to human nature, and the necessity of love for him and communion with him, to the clearness of our religious convictions and the health of the heart. Perhaps the greatest stress is laid, in the volume, on the personality and offices of Jesus, as still the *body* of the Christian religion, and the fountain of influences such as abstract truth cannot inspire in the soul. One cannot read such sermons as those here given, on "Christ our Passover;" "The Presence of Christ;" and especially, "The Voice of Christ's Blood," without feeling the superior richness in nutriment, for the religious nature, of the spiritual sentiment with which a liberal Christianity invests the Scriptural symbols, to the harsh and definite dogma and the sacrificial accuracy in detail, which the Orthodox interpretation insists upon. In this respect, we regard the latter sermon, "The Voice of Christ's Blood," as one of the most valuable contributions that have been made for a long time, to the spiritual literature of liberal Christianity. We would speak, too, of the sermon, "What the Christian has to live and to die for," as one of the sweetest hymns,—although it falls into rhythm to the soul, and not to the ear—which Christian faith has ever sung in trust and triumph over the grave.

The last ten sermons relate to the general theme by real inward affinity, though not so clearly by their verbal titles, at first sight. They show the *form* in which Christianity has set before us the great problems of philosophy—such as evil, death, heaven and hell, immortality, and the kingdom of heaven,—and the solution which, by the spirit of Christianity, must be given to them. In all of these discourses, the central idea of the gospel, rather than the developement of it by a hard and interested logic into minute controversial details, is the writer's aim. We most heartily commend this book to our readers, as a treasury of devout thought and sentiment, and as a witness of the ample material which Christian truth affords for the exercise of a reverent imagination, and of how much such an imagination contributes to the efficiency of truth. K.

21. Putnam's Semi-Monthly Library for Travellers and the Fireside.

No. xviii. The Eagle Pass; or Life on the Border. By Cora Montgomery.

No. xix. Walks and Talks of the American Farmer in England. By Fred. L. Olmsted. With wood-cuts. Second series.

No. xx. A Book for a Corner. By Leigh Hunt. Second series.

No. xxi. Table Talk about Books, Men and Manners. From Sidney Smith and others. Edited by Chetwood Evelyn, Esq.

No. xxii. Pictures from St. Petersburg. By Edward Jerrmann. Translated from the original German by Frederick Hardman.

It will be seen from these titles that Mr. Putnam's series keeps up its character for variety and entertaining interest. The first of the books mentioned here is valuable as a transcript of life on the Mexican border, and a denunciation of the inefficiency of our government in protecting its citizens from peon slavery to Mexicans, on account of debt.

The second introduces us to village life in England, and contains some very useful directions for a pedestrian tour in that country.

The third we have already noticed in speaking of the first part. The fourth is a compend of some of the wittiest and wisest sayings, and some sparkling anecdotes of modern geniuses. Number five is one of the most interesting books of the season; a picture of St. Petersburg and Russian high life and manners, from a German theatrical manager who was patronized by the Emperor and had ample opportunities to see the Russian side of human society. Those that would like to have a good opinion of the Czar, may read this book and be sure that it is not the author's fault, if they do not henceforth believe him to be a wise lover of human progress, a devoted friend of his oppressed subjects, an imperial philanthropist hampered by his own nobles;—in a word, St. Nicholas, rather than

old Nick. Cheap printing reaches its climax when we get such a book, 234 pages clearly printed, for twenty-five cents. K.

22. Ancient Egypt under the Pharaohs. By John Kenrick, M. A. In two volumes. Redfield, Clinton Hall, New York, 1852. 16mo. pp. 427, 435.

A republication of an English work which has excited a good deal of attention, and been very favorably reviewed at home. Every one knows that the history and archæology of Egypt have had such added light thrown upon them since this century dawned, that they have become really new studies, as much as chemistry or geology. And yet, to quote Mr. Kenrick's statement, "no work has appeared in our language from which the historical student can obtain a comprehensive view of the results of the combined labors of travellers and artists, interpreters and critics." He has endeavored to supply such a need. We cannot pronounce any opinion on its value, but we can say that, as compared with all others we have seen, it is distinguished for method, simplicity of statement, fulness, and symmetry. We account it one of the most valuable works that have come to our shelves for a year.

Mr. Kenrick first outlines the geography of Egypt, the Nile and its monuments, the country between Egypt and the Red Sea, and the Western Desert, and calls attention to its soil, productions, and climate. Next, its population and language, agriculture and horticulture, navigation and commerce, chase and fisheries, mechanical and industrial arts, modes of warfare and armor, have chapters appropriated to them. The domestic life, manners, dress, amusements, writing, music, &c., of the old Egyptians, are portrayed by the help of the hieroglyphics. Architecture, sculpture and painting, and science are interpreted. The religion of ancient Egypt,—including theology and sacrificial rites, the sacerdotal order, animal worship, and the theory of future life, and also the methods of embalment and sepulture, is clearly presented. What is known, too, of the constitution and laws of the old dynasties,—the relation of king, priests, and warriors; the tenure of land, the administration of justice, and the condition of women, is unfolded. And in the closing chapters, the dynasties are marshalled into as good chronological order as possible, and the events of the different reigns related. No book could be better arranged, and the publishers have presented it in excellent type and on beautiful paper. We hope they will be encouraged by success in this particular, to give us more such treasures at moderate cost. K.

23. Comparative Physiognomy; or Resemblances between Men and Animals. By James W. Redfield, M. D. Illustrated by 330 engravings. Redfield, Clinton Hall, New York, 1852. pp. 334.

Any man that buys this book and complains of his bargain, must be a mortal hater of fun. To say nothing of the 330 engravings,

in which prominent faces are put in equation with monkeys, cats, and peacocks—Dr. Beecher compared to a lion, Jenny Lind to a lioness, Mr. Barnum to an owl, Erasmus to a wild boar, Louis Napoleon to a stork, &c. Think of chapters with these titles: "Resemblances of Prussians to Cats;" "of Russians to Geese;" "of Frenchmen to Frogs and Alligators;" "of Jews to Goats;" "of Irishmen to Dogs;" "of Negroes to Fishes," &c., &c. Dr. Redfield maintains, against the phrenologists, that the face is the true index of character, the brain generally being in harmony with it, but always subservient. The book really shows a great deal of acuteness, and will sharpen a person's eye for the peculiarity and suggestiveness of faces. The pages overflow with humor and puns, but the levity is genial, and now and then some grotesque satire is launched out, in the shape of a comparison, that shows a keen eye for the recesses of folly in the human heart. K.

24. The Chevaliers of France, from the Crusaders to the Marechals of Louis XIV. By Henry William Herbert, Author of "the Cavaliers of England," &c., &c. Redfield, New York, 1853. 16mo. pp. 399.

Mr. Herbert is determined that no Chevaliers shall go unsung. This volume is composed of five stories, with historical basis, and free imaginative dress, to give vivid pictures of the times of 1200, 1428, 1565, and the early Jesuit adventures in the western wilds of our own country. The treatment is spirited, and the book is very readable. K.

25. Discovery and Exploration of the Mississippi Valley; with the original narratives of Marquette, Allouez, Membré, Hennepin, and Anastase Douay. By John Gilmary Shea. With a fac-simile of the newly discovered map of Marquette. Redfield, New York, 1852. pp. 347.

Of such a book, the simple title is recommendation enough. With the exception of Marquette's voyage, the other papers are now given, for the first time, in English. There is quite a lengthy introductory history of the discovery of the Mississippi river, and a life of Marquette, drawn from faithful study of early Spanish and French authorities. The map is a rich antiquarian curiosity, and yet the explorer of the Mississippi has not been dead two centuries. Of course this volume is a precious treasure to all who are interested in the early history of our country. K.

26. The Children of Light; a Theme for the Time. By Caroline Chesebro', author of "Isa, a Pilgrimage," "Dreamland," etc. Redfield, New York, 1853.

Mrs. Chesebro' has a large circle of readers, who prize her as the painter of the new phases of character which the intense reform school has developed. We have not read a line of this novel, and

cannot, therefore, give any other commendation, or criticism, than its name and authorship will suggest to those who are acquainted with the style and spirit of the authoress. K.

27. Speeches on the Legislative Independence of Ireland, with Introductory Notes. By Thomas Francis Meagher. Redfield, 1853. pp. 317.

Mr. Meagher is "the lion" now, in New York. His efforts for his country's freedom, his eloquence, his sufferings, transportation, and escape from Australia to our country, and his modest bearing since his arrival, make him an object of interest to the lovers of liberty and the admirers of patriotism. His speeches will be read with avidity, no doubt, and they are really eloquent; but in running through the modern Irish eloquence, we feel how vain is all sentimental patriotism, or brilliant speech-making, divorced from calm statesman-like wisdom, and moderate, persistent resolution, in coping with the resources of the Saxon rulers of Ireland, and opening any vista of hope for the long suffering "Emerald Isle." The quick heats of Celtic eloquence will never melt the chains that are welded on the limbs of the nation. K.

28. The Life of Bernard Palissy, of Saintes: His Labors and Discoveries in Art and Science; with an outline of his philosophical doctrines, and a Translation of Illustrative Selections from his works. By Henry Morley. In two volumes. 16mo. pp. 303, 347. Boston: Ticknor, Reed & Fields, 1853.

Will any one believe that one of the most thrilling narratives of moral heroism and devotion to truth which the world affords, is connected with the discovery of white enamel for pottery? Let any one read these volumes, and it will be plain to him that greatness does not depend on brilliant circumstances, for this obscure potter steps out from his French work-shop into the circle of heroes. Chapters 9, 11, 13 and 17, of volume one, belong to the same rank in literature with Kepler's years of baffled calculation, and Columbus' undying faith amid courtly neglect and insult.

Palissy was a religious hero, too. Born about 1510, he was a zealous Protestant in 1560, just about the time that his years of toil and distress in search of white enamel were crowned with success, and wealth was flowing into his treasury. He removed from Saintes to Paris in 1575, and lectured on various philosophical theories of nature, which his mind had matured. In 1585, he was thrown into prison, and died in the Bastile, loyal to his faith, in 1589. Two young women were the old man's fellow prisoners. The King, wishing to save them, visited them in prison, and said, "I have been compelled, in spite of myself, to imprison you," and then begged them to retract their heresy that they might be saved from the vengeance of the Catholic party.

"Sire," said Palissy, "You have said several times that you feel pity for me; but it is I who pity you, who have said 'I am compelled.' These girls and I, who have part in the kingdom of heaven, we will teach you to talk royally. The Guisarts, all your people, and yourself, cannot compel a potter to bow down to images of clay." The girls were burned; Palissy died a prisoner. K.

29. English Tales and Sketches. By Mrs. Newton Crosland. Boston: Ticknor, Reed & Fields, 1853.

We have the argument of induction to warrant us, in our ignorance of this volume, in commending it. It is published by Ticknor & Co., whose books are always worthy additions to the library of the study, or the parlor. This volume is dedicated to "Grace Greenwood." K.

30. Essays and Tales in Prose. By Barry Cornwall. In two volumes. Ticknor, Reed & Fields, 1853.

A portrait of Mr. Procter, gives additional value to these volumes. The admirers of Barry Cornwall's poems will prize this presentment of his face, so honest and hearty, and yet shooting a mystic gleam from the quiet eye. This is the only complete collection ever made of his prose pieces. The most elaborate papers are, "the Memoir and Genius of Shakspere," "English Tragedy," and "English Poetry," the latter written twenty-seven, and the second one, thirty years ago. The rest are smaller essays and stories, distinguished for their delicacy of feeling, fine touches, and simple pathos. Some dramatic scenes which close the second volume, reveal to us our loss that they are only fragments. K.

31. Narrative and Miscellaneous Papers. By Thomas De Quincey, author of "Confessions of an English Opium Eater," etc. In two volumes. Boston: Ticknor, Reed & Fields, 1853.

These make up nine volumes of Mr. De Quincey's writings, which Ticknor & Co. have given to our reading public, and we hope the end is not yet. We are more favored than the English public itself, for no such collection of the author's fugitive pieces has been made in his own country. The first of these volumes contains three pieces—"The Household Wreck;" "The Spanish Nun;" and "Flight of a Tartar Tribe." The second, gives us "System of the Heavens as Revealed by Lord Rosse's Telescopes;" "Modern Superstition;" "Coleridge and Opium Eating;" "Temperance Movement;" "On War;" and "The Last Days of Immanuel Kant." The subjects, therefore, are adapted to call out the whole range of Mr. De Quincey's singular powers,—subtle portraiture of character; dreamy and wild story-telling; analysis of social phenomena and forces; minute learning strung on fantastic threads; eccentric fun, and sombre moral speculation. Nothing can be more sublime than

the story—we presume it is a coinage of the author's brain—"Flight of a Tartar Tribe." It reads like a dream inspired by opium. Those who purchase these volumes may be sure of reading, which will repay a twentieth perusal. K.

32. On the Study of Words. By Richard Chenevix Trench, B. D. From the Second London Edition. Revised and Enlarged. New York. Redfield. 1852. 12mo. pp. 236.

We have read no novel, lately, that proved more fascinating than this little volume. It shows the genesis of many of the richest words of our language, unfolds the power hidden in them, and vivifies their "fossil poetry." No one can read it without feeling a deeper interest in words as treasures of historical and poetical wealth, and making more careful efforts to use them with precision and grace. K.

33. The Upper Ten Thousand. By G. Astor Bristed. New York. Stringer & Townsend. 1853.

A book made up of articles formerly published in Frazer's Magazine, as sketches of New York society, by the author, then residing in England. It is a great pity that a graduate of an American college, and of an English University, a young man of good scholarship and ample fortune, cannot find more noble literary occupation than the composition of such a miserable, superficial, silly book. If he has any latent manliness, he will one day repent of such a prostitution of time and talents, in sackcloth and ashes. K.

34. Personal Memoirs and Recollections of Editorial Life. By Joseph T. Buckingham. In two volumes. Boston: Ticknor, Reed, & Fields. 12mo. pp. 255 & 256.

There are citizens of Boston and vicinity, to be counted by the hundred, who will be glad to possess these books, from the interest they feel in the valiant and veteran Editor. They can be recommended, however, to general readers, on other grounds. They are valuable as historical materials. Much of the history of a city that would never get into the dignified pages of a large work, comes out in the memorabilia of the establishment and secret machinery of a leading newspaper; and the account given at length in the first of these volumes of the "New England Galaxy," supplies a very good picture of the living Boston during its career. Mr. Buckingham is no ordinary. The strong fibre, the massive sense, the healthy passion, and the steady persistence of the old Puritan character is in him. He has been intimate with most of the great men of the last half century that shaped the policy and guided the fortunes of Massachusetts, and in his memoirs we get behind the scenes and see history as it flows fresh from the creative energy of leading minds. There are excellent Essays, too, in these books, the gems of the editorials and contributions that gave character to the journals which

Mr. Buckingham conducted with so much ability. We need not say that the materials are moulded by a hand that writes a pure, vigorous English style. The author is proverbial for his keenness as a critic of language, and his correctness as a writer. The details of his childhood are very touching, and are told with genuine feeling. The picture of his desolate home, the abject poverty that reigned in it, the occasional charities that kept the family from actual starvation, and his widowed mother's religious trust and daily prayers, in which some verse of a pious hymn was always quoted, would seem a little exaggerated if found in one of Dickens' novels; and yet we cannot doubt its literal truth. It is the glory of our country that its most influential characters frequently start out from a background as dark as that. May these books find a wide welcome! K.

35. The men of the Time, or Sketches of Living Notables, in all departments of literature and life. Redfield. New York: 1852. 12mo. pp. 564.

This is a Biographical Dictionary of our contemporaries, who have risen to any distinction in any career. We need not point out the value of such a work. It is obvious. It is often extremely difficult to find out any thing about the early influences that helped to mould the authors of the day that we are most familiar with. We found, for instance, in this book an account of Carlyle's early life that was entirely new to us. Of course, such a work, at least in its first edition, cannot be expected to be complete. But it is very full, and seems to have been prepared with great pains and faithfulness. K.

36. The History of the United States of America, from the adoption of the Federal Constitution to the end of the Sixteenth Congress. By Richard Hildreth. In three volumes. Volume 3. New York: Harper & Brothers. 8vo. pp. 739.

This is the sixth volume of the whole work, and the closing one. It is devoted to the administrations of Madison and Monroe. Of course we are not competent to pronounce any judgement upon its claims to fairness and accuracy. The author will hardly live to know the final standing of his work. For another generation at least must elapse before party feelings and interests that now obscure or color every competent critic's vision will fade away. One thing is certain; Mr. Hildreth has written a History of his country which no student can afford to be without. K.

37. Hebrew Lyrical History; or select Psalms, arranged in the order of the events to which they relate. With Introductions and Notes. By Thomas Bulfinch. Boston: Crosby, Nichols, & Co. New York: C. S. Francis & Co. 1853.

We do not know how to commend this volume any more warmly than to give its title. A peculiar interest is added to the Psalms when we read them as vivid illustrations of the circumstances of a

past age, interpreting facts of history through devout personal emotions. This book is no hasty production. Its author has used the slow judgment and taste of years in its compilation. Forty-six of the Psalms do not appear, the editor seeing no way of working them easily into the structure of his plan. The book is beautifully printed, and the introductions and notes are simple, short and pertinent. K.

38. Cornelius Nepos, with Notes, Historical and Explanatory. By Charles Anthon, LL. D. &c., &c. New York: Harper & Brothers, &c. 1852. 12mo. pp. 396.

This is by far the most thoroughly prepared edition that we have ever seen, of Nepos, for the use of schools. Its great excellence lies in its ample philological notes. These explain all the idiomatic constructions of the Latin, as they occur in the text, bring out the precise force of particular words and phrases, and, in short, introduce the learner to the spirit of the language, as well as to an acquaintance with its forms. Other notes are interspersed, to elucidate historical references, and to correct the blunders of Nepos.

39. The Institutes of Algebra. Being the First Part of a course of Mathematics, designed for the use of Schools, Academies, and Colleges. By Gerardus Beckman Docharty, LL. D., Professor of Mathematics in the New York Free Academy. New York: Harper & Brothers, &c. 1852. 12mo. pp. 275.

On a cursory examination, Dr. Docharty's book appears to be very systematic, clear, and distinguished by the simplicity of its treatment. We should think it a valuable contribution to the list of class-books.

40. Philip Doddridge, his Life and Labors. A Centenary Memorial. By John Stoughton, author of "Spiritual Heroes," etc. With an Introductory Chapter, by James G. Miall, from the "Footsteps of our Forefathers." Boston: Gould & Lincoln, &c. 1853. 12mo. pp. 222.

Biographical writing has been greatly improved, within the last quarter of a century. Instead of being confined to the old form of regular narrative, interspersed with eulogy at the proper junctures, and closed with a set description of character, the aim now is to place the readers amid the circumstances and influences in which the person grew up and acted, and to reproduce him as a living man, rather than to show him as a preserved subject. It would be a curious inquiry to trace out the origin and progress of this method. Did it arise before the appearance of the Waverly Novels? How much has Carlyle contributed to its prevalence? We have not space here nor, indeed, are we prepared, to go into the investigation. In the work before us, Mr. Stoughton has followed this improved method. With a good degree of success, he has removed the veil of a century, and restored to us Dr. Doddridge, as he lived, and acted, and shed his influence abroad, in his own times. Though the doctrines recog-

nized are moderately Calvinistic, we recommend the book for the beautiful and impressive example it presents.

41. Lectures to Young Men, on Various Important Subjects. By Henry Ward Beecher, Brooklyn, L. I. Twenty-second Thousand. Boston: John P. Jewett, &c., &c. 1852. 12mo. pp. 251.

One of the most fearless, thorough-dealing, home-spoken series of addresses, that ever came before the public. Its naked plainness and unflinching directness, sometimes dismay us,—so unequivocally does it lay open even those vices which an effeminate delicacy would, at the most, only hint at by distant innuendos, or give up in despair. But its treatment is healthful; and nobody can read its pages, without feeling that the treatment, which at times almost shocks a natural reserve, has nevertheless imparted moral strength. Let our young men read these Lectures.

42. Harper's New Monthly Magazine. No. xxxi. December, 1852.

This Number of the most popular periodical of the kind, is the beginning of a new volume. It is to remind our readers of this fact, that we notice the work; for there can be no occasion to commend a publication, of which more than a hundred thousand copies circulate, every month. The Illustrated articles on Palestine, Parisian life, History of Bonaparte, &c., are not only interesting, but valuable also for the knowledge they impart. Above all, we would direct attention to the very weighty suggestions that may usually be found in the "Editor's Table."

43. The Personal Adventures of "Our own Correspondent" in Italy. Showing how an active Campaigner can find good quarters when other men lie in the fields; good dinners while many are half-starved; and good wine, though the King's staff be reduced to half-rations. By Michael Burke Honan, &c. New York: Harper & Brothers, &c. 1852. 12mo. pp. 428.

44. The Macrocosm and Microcosm; or, the Universe Without and the Universe Within; being an unfolding of the Plan of Creation and the Correspondence of Truths, both in the World of Sense and the World of Soul. In two Parts. By William Fishbough. Part I. The Macrocosm; or, the Universe Without, &c., &c. New York: Fowlers & Wells, &c. 1852. 12mo. pp. 259.

Art. VII.

Memoirs of Chalmers.

Memoirs of the Life and Writings of Thomas Chalmers, D. D., LL. D. By his Son-in-law, the Rev. Wm. Hanna, LL. D. 4 Volumes. New York: Harper & Brothers. 1852.

Thomas Chalmers is to be recognized among great men, and to be studied as such. No matter when or where such a man lived; no matter what were the sectional lines, or party limits, within which he operated; no matter what class it is that sets up special claims to his greatness, and grows proud under his shadow, he is a character worthy of perpetual regard by all parties and sects.

At first sight, Chalmers was a cumberous giant, with energies all folded up, with heart of oak, "unused to the melting mood;" but, at nearer view, he was a most genial soul, with heart "open to the whole noon of nature;" impetuous and impulsive, yet tender and affectionate; decided, yet tolerant; with an earnestness that was as contagious as the enthusiasm of a Peter the Hermit. The review of his life, as we closed his Memoirs, affected us like the passing of the locomotive with the swift flying train, when we are walking by the side of the road, and all we know for the moment is, that an engine has passed, and that "a cloud of witnesses" of its power passed with it.

These Memoirs come from a relative, a member of the "Evangelical" party, and a defender of the Free-Church movement, and, of course, are to be received as giving the more favorable portraiture of what Chalmers was. But in the letters which could not be marred by omissions or alterations, and in the copious extracts from his journals, the man is sufficiently opened to view. One fact will loom up every where, and that is, conscious of impetuous feelings and strong passions, Chalmers could bring his energy to bear on any thing better than on these to restrain and subdue. His journals, and other writings of the more private nature, abound with allusions to his

humiliation in view of the evils of temper and rudeness of manner into which he had been plunged, by his want of power to shut the door so that the commotion in his breast should not be known. He goes into mourning over the small and the great; but we cannot refrain from the opinion, that silent meditation is better than writing a record of our feelings, when we would subdue an overmastering passion. "If I write on in this way much longer," said Walter Scott, "I shall write *down* my resolution that needs to be written *up*." He was in great grief, and the only method by which writing could help him, would be to write on consoling topics, instead of recording his lamentations over a great loss; and thus he would have lifted himself, by degrees, to the height of Christian resignation and hope. We are confident, that the favorite method of dissecting one's self, and recording all discoveries in one's own moral anatomy, helps few in the way of Christian endeavor. It cultivates an ease of confession, a freeness in telling all that is bad in thought and deed, that places the man in a false light before himself, as well as before those who come into possession of this spiritual mapping, and religious biography is made a more melancholy thing than it ought to be.

Our space will not afford us room for any thing like a complete outline of the contents of these four volumes of Memoirs, and we must content ourself with such a review as may give the reader an idea of Chalmers' character, without entering into details. To be successful in this, is to set forth a man who, from the dullest childhood, so far as study was concerned, became a most enthusiastic and diligent scholar in youth and early manhood; and from that low estimate of the ministry, which imagined five days out of the seven might be given to other pursuits, rose to that conception of its importance, which made the most diligent and continuous effort none too much for duty and satisfaction.

Chalmers was the sixth child of a family of fourteen children, of humble parentage, and was born in the little seaport town of Anstruther, in Fifeshire, Scotland, March 17, 1780. He seems to have caught a sight of his future profession very early, as he was seen, when a very little boy, preaching to a single auditor with great vigor, and

had then resolved to be a minister, with "Let brotherly love continue" for his first text. His infancy was most unhappy, from the cruelty of his nurse, the memory of whom was to him an unmitigated horror, and he was glad to escape to school at the age of only three years. At this early age, the power of imagination, which gave such an intensity to his thought and preaching in all periods of his life, was manifested, as after hearing the story of the death of Absalom read, when he was but three years old, he was found in his nursery, after dark, walking the room impetuously, repeating to himself the exclamation, "O my son Absalom! O Absalom, my son, my son!" The school into which he entered did little for him; the principal master being almost blind, and addicted to much flogging, and the other was too easy a soul to distrust any one. Yet Chalmers seems always to have cherished a regard for his teacher here, so opposite to the cruelty of his nurse, and many a pound note was acknowledged in after years, as a present from the pupil to the teachers in memory of olden times. The want of method, and the poor instruction of these early years, rendered the schoolboy a perfect dolt for all his youth, so far as the school was concerned; but, freed from that, he was strong and active, merry and generous, full of fun and frolic, but never malicious. All his ardency of mind was thrown into his sports, and when he entered St. Andrews' College, at twelve, the first efforts of his pen showed only a miserable scrawl, abounding with errors of orthography and grammar. Here he was the same volatile, sportive, dull in-door and enthusiastic out-door creature, ready for all fun, but no mischief; and when jeered at, as though wanting in courage, when courage was to be shown in cruelty, his answer was simply, "Well, well, my good lad."

Here were elements of a noble ardor, that might have been directed to beautiful results by a generous and humane religion; but he was living amid formality and skepticism, and there was no channel into which the generous ardor of youth could be turned, that would not modify its noblest qualities. But there came an influence that affected his mental being, so that he woke to sleep no more. He listened to the lectures, on Natural Philoso-

phy, of Dr. James Brown, and became an enthusiastic student, excited and absorbed in the pursuit of the wonders and beauties of this science; and he always owned, that to this gentleman, more than to all others, he owed the direction which formed his intellectual tastes and habits. He was now the foremost boy inhis class; but he formed habits of thinking, which led him into the skepticism that was prevalent at the time—the fatal period of the French Revolution. He did not see the difference between matters of experimental philosophy and matters of revelation; and his career only added an illustration to the many examples of all ages, that where religion is deemed a philosophy, it ends in reasonings, and the soul is rated no higher than logic. Chalmers became deeply interested in Godwin's Political Justice, and mathematics and metaphysics were the fields in which he labored, and from which he reaped all his stores. Dr. Brown was drawn to his enthusiastic pupil, and took much notice of him, inviting him to his house, and introduced him to his special friends who, like himself, were "free-thinkers" in politics and religion. Referring to this time, in one of his letters, he acknowledges that he read the Bible with heedlessness, when he read it all, and passages which afterward became very precious to him, he then read with disgust.

In this condition of mind, he became a Divinity student—with energy for mathematics, with disgust for portions of the Bible; so inevitable seems to be the evil, where the ministry becomes a profession for which men are to be "educated," as they are drilled into the mechanical performance of the duties of a trade, or an art. Yet, at this time, he appears to have had great fervor in the public devotions of the college, where it was the custom for the students to conduct the worship of their class by turns; for, when Chalmers was to pray, there was always a larger attendance and greater attention than at any other time. His custom was invariably to paraphrase the Lord's Prayer. He had no patience with the efforts at conforming religion to the "Standards," rather than to the demands of truth; and when the lecturer, one day, spoke against bringing Calvinism too broadly into the pulpit, lest it should become repulsive, Chalmers re-

marked, "If it be truth, why not be above-board with it?"—a very sensible question. He became interested in the scheme of Jonathan Edwards, but only in one point of view, and that the one which holds most of the powerful minds that give in their suffrages to Calvinism,—the sovereignty of God. This could go well with his rapt thoughts of the God of nature and of the sciences, and he looked back to this time, twenty-four years afterward, as to nearly a twelvemonth spent "in a sort of mental elysium; where the one idea which ministered to his soul all its rapture, was the magnificence of the Godhead, and the universal subordination of all things to the one great purpose for which He evolved and was supporting creation." But he took no interest in the exposition of this scheme by the lecturer, and on being asked why he had not given attention to an able disquisition, he replied, "Because I question the sincerity of the lecturer." And why should he not, when the lecturer had so little confidence in what he declared to be the truth, as not to wish it made prominent in the pulpit? Chalmers accepted Edwards' doctrine of Necessity, as harmonizing with his ideas drawn from Godwin on political necessity; and, in 1821, expressed the desire to be inspired with a like season of intellectual rapture, by views of God in harmony with the doctrine of the New Testament; but such a desire was vain, for his views of the teachings of the New Testament took away the sight of the all-controlling and ever-successful God. While the power of the sovereignty of God, as taught by Edwards, was on him, he went into the country to give freer scope to his imagination, and to revel in the glory of his thoughts.

It is remarkable, that this time of intellectual dreaming was followed by a season of purely practical pursuits, on a visit to his brother. His journal would seem to indicate an utter abandonment of his former pursuits, and that the philosophical enthusiast was no more.

The debating societies connected with St. Andrews', gave him the stimulus he needed to induce him to attend to composition, but his literary efforts at this time, gave him no credit. Efforts at expression seemed to dry up imagination; but all this time a discipline was going on, by which he mastered the difficulties in his way, till the

time came when he gave himself only to the fervor of his thought and the management of his subject, for his style was formed. When seventeen, Chalmers seems to have fashioned his style; and the intellects, with which he had to contend in the debates, aroused all his energy; and it is remarkable, that forty years afterward, when he desired to make the most powerful impression on four hundred ministers, he used a portion of one of his essays, written at this time, in praise of the enthusiasm of the early Christians:

"Enthusiasm is a virtue rarely produced in a state of calm and unruffled repose. It flourishes in adversity. It kindles in the hour of danger, and rises to deeds of renown. The terrors of persecution only serve to awaken the energy of its purposes. It swells in the pride of integrity; and, great in the purity of its cause, it can scatter defiance amid a host of enemies. The magnanimity of the primitive Christians is beyond example in history. It could withstand the ruin of interests, the desertion of friends, the triumphant joy of enemies, the storms of popular indignation, the fury of a vindictive priesthood, the torments of martyrdom. The faith of immortality emboldened their profession of the gospel, and armed them with contempt of death. The torrent of opposition they had to encounter in asserting the religion of Jesus, was far from repressing their activity in his service. They maintained his cause with sincerity; they propagated it with zeal; they devoted their time and their fortune to its diffusion. Amid all their discouragements they were sustained by the assurance of a heavenly crown. The love of their Redeemer consecrated their affections to his service, and enthroned in their hearts a pure and disinterested enthusiasm. Hence the rapid and successful extension of Christianity through the civilized world. The grace of God was with them. It blasted all the attempts of opposition. It invigorated the constancy of their purposes. It armed them with fortitude amid the terrors of persecution, and carried them triumphant through the proud career of victory and success."

When he left St. Andrews', for a vacation, he resolved to lessen the labors of his parents in the support of their children, and engaged to act as tutor in a family. The time of his leaving home was well rememembered from the fact, that the confusion of tears and farewells was so great, that when he was about to start off, he was found facing the tail of the horse, which accident gave a merry-making to what was altogether too sad a scene. He found himself in no situation for comfort; his letters

to his father are beautiful compositions, though it is evident that he had rather too much pride, as well as the family whose conduct he strongly condemns. A disruption took place after a conversation with his employer, who declared the tutor was too proud, and was answered, "There are two kinds of pride, sir. There is that pride that lords it over inferiors; and there is that pride which rejoices in repressing the insolence of superiors. The first, I have none of—the second I glory in."

After his return to St. Andrews', he obtained a license to become a preacher, though he wanted more than a year of the age required by the church, he not having finished his nineteenth year. He obtained this privilege, under the rule of exception, which provided for rare cases, and the friend who recommended him to the Presbytery, described him as a "lad o' pregnant pairts."

On his way, by foot, to Liverpool, to meet four brothers, he preached his first sermon in Wigan, which, when repeated in Liverpool, was regarded as prophetic of success. His brother James describes him, at this time, as being unmindful of his dress and manner, and as giving his attention rather to mathematics than to religon. From here he was called to Edinburgh with the hope of obtaining a situation, but he was disappointed. He remained in Edinburgh attending the lectures of Professor Playfair, dreading any interruption that might call him to the employments of the ministry. His whole mind seemed absorbed in the pursuit of chemical studies, and extraordinary facilities were granted him. He considered himself as having discharged his obligations to the ministers by preaching twice at St. Andrews', and writes, "There are applications pouring in from all quarters, but I find there is a necessity for resisting them. I have already exhausted all the different terms of expression which soften or give grace to a refusal, and I must now content myself with using peremptory and decided terms." It is evident he was looking for eminence in the professor's chair, rather than in the pulpit, finding new vigor and alacrity given to his exertions by conversations with the literati of the neighborhood. He preserved in manuscript the chemical lectures he attended, and thus showed his diligence; and, during the same winter, he heard Stewart on Moral

Philosophy, and wrote respecting this then reckoned prince of metaphysicians, that he avoided every subject which involved any difficult discussion, and made up his lectures of detached hints and incomplete outlines, yet giving the best idea of Reid's philosophy as tending "to a useless multiplication of principles, and shrinking from even the appearance of simplicity." Dr. Robison was his favorite, and his methods he followed. So late as one year before his death, Chalmers refers in a letter to his obligations to Dr. Robison, as being one instrument of his deliverance from philosophical skepticism, though the book to which he owed the most in reference to this matter, was Beattie's Essay on Truth. The single consideration which had the most weight to his mind, he speaks of as having been worked out in his Natural Theology, volume ii. page 169. That Chalmers was working himself out of a condition of mind which gave him no satisfaction, is evident from many things besides the prominence which he gave in his public prayers to this petition, "O give us some steady object for our minds to rest upon." One reason why he did not more readily enter upon the active duties of the ministry, may have been what he writes to a friend, "Our profession has also the misfortune to labor, and too deservedly, under general contempt." He kept all hopes of clerical preferment subordinate to his prospect of a Chair.

He became assistant minister at Cavens, in Teviotdale, in 1801. After accepting the duties of his parish, he speaks of it as "quite extensive," and yet promises to himself the accomplishment of parochial examination in a fortnight—the parish being divided into small districts, in which some farmer's house was his home for the time of examination.

In the following Spring, the charge of the mathematical classes at St. Andrews' became vacant, by the promotion of Dr. Brown, and Chalmers showed his ruling taste by seeking for the situation, and he obtained it. He vigorously applied himself to preparation for its duties, living aloof from the people about him, but yet yielding to many demands for his services on sacramental occasions, finding the journeyings contributive to health and strength. He entered on his duties as teacher, with the greatest ardor

and enthusiasm, imparting the glow and fervor of his own soul to his pupils, and investing their studies with a freshness and novelty that only an original method could impart. Mathematics seemed the great power of redemption, holding within their mysteries all wisdom and knowledge, and to the steady pursuit of their honors, his scholars were stimulated by appeals and illustrations, as full of triumphant enthusiasm as ever poured from the tongue of the victor, when invoking his followers to the noblest rally. He attached his pupils to himself by the constant expression of the most generous impulses and sympathies, as well as by the fancy and poetry which he threw around his instructions; the consequence was, jealousy, interference, narrow criticism, and he spoke plainly his opinion of these things, not only at the close of the course, but also at the public examination, when he stepped forward to the table and most violently denounced a professor for giving testimonials to students without consulting him, their teacher. An uproar took place, but when Chalmers was induced to pause, he proceeded with the examination in the utmost coolness.

The stroke had been struck which was to awake all the energy of the man to redoubled activity, never to sleep. It is astonishing what great things have sprung from anger—what efforts have been produced by that intellectual revenge which satisfies itself by excelling its rivals. Paul seems to count the virtues and graces of the Christians, as a sort of revenge upon their former sinful selves; and, in counting up the proofs of genuine repentance, he exclaims, "Yea, what revenge!" So now with Chalmers. Jealousy and pride of place turned their forces against him, and he was to know something that would sting him to the quick.

He was ordained as minister of Kilmany, May, 1803, in his twenty-third year, and entered vigorously upon the duties before him, making himself familiar at every fireside, and attaching every family warmly to him by his fervent expressions of genuine sympathy. Two of his sisters became his house-keepers, and the summer passed in duty well performed. But now came the withdrawal from him of his office of teacher, and this too, on the ground of inefficiency, which charge, if sustained, would

deprive him of all hope of preferment towards the professor's chair. Feeling himself deeply wronged, he made a bold stand for himself, and resolved to open mathematical classes on his own account, under the very shadow of St. Andrews'. It was a bold act, both as a matter of direct rivalry, and also because of the social and academic privileges which would be withheld from those who might favor his position by attendance. But he ventured, and succeeded. He preached regularly at Kilmany, and by December had three mathematical classes, and opened one for chemistry. He gloried in the labors involved, and seemed to regard as a condition of misery and disgust any condition of less industry. He triumphed, but a back-fire was kindled to cut off his progress, by the charge being brought against him in his Presbytery, that his lecturing was inconsistent with his ministerial employments; and this, too, when in Scotland the minister was called to serve all sorts of tables. He met his accusers with full as much indignation as wisdom, and secured another triumph among his parishioners by repeating his lectures to them, inducing the eulogium, that the minister was teaching the folks to clean clothes without soap. He declared that the only motive which swayed him, was to restore that academical reputation which had been violated by the aspersions of envy; and in his journal he enters this record, in reference to the day when he first stood up before his students: "It was to me a day of triumph. It is from that day I date the first rising of my literary ambition, an ambition which can only expire with the decay of my intellectual faculties." There was, indeed, something of the sublime in this picture of success, where an unbefriended youth, with nothing but his own genius to support him, stands up to brave the powers of the university, and all to wipe off a stain upon his academic honor, trusting to nothing but manliness, energy, industry and a boundless enthusiasm. These, indeed, were enough, and with them he rivalled what he called "a grasping monopoly" when, turning from all thoughts of despair, he made his appeal to an independent public. His chemical lectures were repeated the next winter at St. Andrews', so completely had he triumphed.

A discussion now took place that was to draw Chalmers

out as an author. It was in reference to the controversy concerning Professor Leslie's appointment to succeed Professor Playfair in the mathematical chair at Edinburgh, at which time the latter had set forth the idea, that the clerical profession was, in Scotland, incompatible with the attainment of eminence in science. To this position Chalmers replied by the publication of his first pamphlet, in which he made the declaration, by "authority of his own experience," that a minister could have five days in a week for the pursuit of science, after having satisfactorily discharged the duties of his profession! Here was the low idea he cherished of the sacredness of that work to which he had been ordained. Twenty years afterward, this passage was quoted against him, and he manfully owned it as his publication—he owned the secret of it, his absorbing interest in mathematical studies, and added: "Strangely blinded that I was! What, sir, is the object of mathematical science? Magnitude and the proportions of magnitude. But *then*, sir, I had forgotten *two magnitudes*—I thought not of the littleness of time—I recklessly thought not of the greatness of eternity."

The next period shows Britain roused against Napoleon, and Chalmers not only boldly preaching for loyalty, but also enrolled as chaplain and lieutenant in the St. Andrews' corps, full of royalty and patriotism. Connected with his interest in public affairs at this stirring period, was fidelity to all departments of domestic and social life. To test his faith in the capabilities of the popular understanding, he repeated his chemical lectures in place after place in his neighborhood, riding thither with his apparatus hung to the neck of his horse, who, on one occasion, received a new color by the breaking of a bottle. He preached regularly at Kilmany, and there superintended the education of two brothers, one of whom he took with him to St. Andrews', during the college season, and met all his expenses. Another brother, sick at his father's, called him to visit the paternal home, and there we see him standing by the bed-side when that brother breathed his last—the first death of a relative which Chalmers had seen.

Here we have an instance that may serve as a sample of the biographer's introduction, needlessly, of his own

opinions. One of the books which this brother had requested to be read to him, was Newton's Sermons, which, we are told, was one of the books which Chalmers had "denounced" from the pulpit; but it seems to us that his denouncing was right, as far as he carried it, for he asked, "When you are reading Newton's Sermons, and Baxter's Saints' Rest, and Doddridge's Rise and Progress, *where do Matthew, Mark, Luke, and John go to?*" He was right in this stroke, which is needed in many churches, against that use of books which makes them take the place of the Gospels, and in comparison with which, the New Testament seems tame.

Chalmers now finds time to visit London, and it is astonishing to see what a vast variety of observations were made by him, from flowers to cathedrals, relishing the music at Rowland Hill's chapel, Kemble and Mrs. Siddons at the theatre, Sheridan at an election dinner, and running the whole round of wonderful sights in the great world-city. Returning, he visits Cambridge, where the air smells of learning, and "the very women have an air of academic mildness and simplicity." He drinks in the beauty of every landscape, exults over every perspective, and poetizes and preaches, till at length he is at home again, showing how rich in impressions a journey may be to a man of generosity and broad views. He again became an author, on the extent and stability of national resources, to which subject he gave all his political knowledge, and in the treatment of which he showed his range of observation; but the sale of the publication did not meet his expectations, and fame did not follow as he dreamed it would.

Now came a sorrow, which may be regarded as having had the most marked influence on his spiritual being—the death of his sister Barbara, to whom he was much attached. At the time when he was to devote himself to a scheme of literary ambition, he was called to see this sister fade, a victim to consumption, as was his brother. This death took a deep hold upon him, but he did not shrink into privacy, to work out the effect on his character by meditation, for we see him in the assembly, making his first speech in behalf of the increase of poor benefices; and, on the day of the national fast, he walks five miles

through cold and snow, in February; and having only the villagers to preach to, he gathered them in his dining-room, and they listened to one of the most brilliant of his sermons. This was a trait in Chalmers worthy of all imitation; he never distrusted the capabilities of any class to appreciate his efforts, and his preparations were always made for the few and humble, as for the most brilliant congregation in the land.

Not long after the death of his sister, a much venerated uncle was found dead by the side of his bed in the attitude of prayer. Chalmers was deeply affected. A panic seemed to have taken hold on the family—they felt they all were doomed, and Chalmers, while convinced he was to die soon and suddenly, was prostrated with a fever that wilted him speedily, from which he recovered in appearance an old man. Now the intensity of thought which had hurried him from scheme to scheme of action, was turned into one channel—that of man's highest relations as a being of immortality. A few years before this, the special duties of the minister seemed to demand but a brief space of time; but now every hour and every talent was required for the defence and illustration of the gospel. He had engaged to furnish for the Edinburgh Encyclopedia several papers, and he now wrote soliciting that the article on Christianity might be committed to him, proposing to reside at St. Andrews' three or four months, that he might use the library there. This article was committed to him, and we see him laboring as much, it would seem, for himself, as for others. His reading now took a new range. He read not only for materials, but for the right unction and spirit, and Pascal's Thoughts poured their strength and beauty into his soul. His journal shows a continuous and vigorous effort to remould his religious character; and refering to this period, he confessed that it was on reading Wilberforce's "View," that he felt himself "on the eve of a great revolution in all his opinions about Christianity." He abandoned the legalist's view of the gospel, and accepted the righteousness that is by faith, declaring that with this view, "We look to God in a new light; we see him a reconciled father; that love to him which terror scares away re-enters the heart, and with a new principle and a new

power we become new creatures in Jesus Christ our Lord."

Here was Chalmers an altered man indeed, showing, if any thing can, that opinions are not dead things, but renovators, and that nothing in the world is more practical than theology. Mathematics were laid aside; Chemistry was reserved for the hours of relaxation; and there is something in his whole course that seems to repeat the "I determined" of St. Paul. On completing his thirtieth year, he records that a greater part of the last fifteen years had been passed in a total estrangement from religious principle, and that he had been governed by the impulse of the moment; and now we see the full vigor and strength of the man given to the highest duties of life, or to all duty informed by the highest considerations. How different a like intensity of mind and practical activity may be when a higher motive and a purer purpose take possession of the soul, is finely illustrated in the career of Chalmers. Economy in his expenses, to restrain his outlays within his income, commences the work; and he records all infirmities of manners, temper and speech, and while severe with himself he keeps out of the Slough of Despond. He speaks harsh to Sandy to-day; to-morrow Sandy is ill, and the harsh words stick like thorns in the heart of the repentant; and amid his efforts at self-discipline, he sets down melancholy as a physical distemper, to be treated accordingly, and no more to be overcome by principle and reflections merely, than the oppressive heat of a room can be lessened by such means. It is a part of duty to apply whatever experience has shown to be a corrective, and exertion being to him the correctives, he applied it, if it was nothing more than arranging his papers and books. His diary abounds with excellent suggestive thoughts, such as this, "Decision and propriety in the smaller movements of life are a great constituent of comfort."

His sister Lucy now dies, and his father is nearly blind. Chalmers is affected more and more towards the highest estimate of life and what life can be made, and he becomes interested in the Sunday schools and Bible societies; busy at home as abroad, laying out his garden in geometrical figures, and keeping open house with a boundless

hospitality. Yet he kept at his work on the Evidences of Christianity, surprising his friends with the startling fervor with which he conversed of "the overwhelming arguments for our religion." He writes at this time also for the "Christian Instructor," and opens the year with his round of calls, a course of lectures on St. Matthew, acknowledges his observations on religious sentiments enlarged by a conversation with a lady, complains of himself as not being intelligible enough to the lower orders, takes up a collection for the Bible society and sees opposition on the part of a Mr. ——, and adds, "Let me carry through what is right and religious, in opposition to every discouragement." A strange mixture is shown in the diary of these months, and a mass of labors is recorded that is astonishing, showing however ready for study and the improvement of reading that man is, who lives in the full round of life, social and domestic, and shuns all shrinking into corners, while ever before him is the grand ideal of a profitable ministry in Christ. He visits home, and spends hours with a deaf father, mother and aunt, answering all questions and bearing with all the quirks of their eccentricities, as a religious discipline. This is sometimes the best test for Christians. He interests himself in the welfare of the young people, has classes at his house, and, amid visitings innumerable, writes some of his most brilliant sermons. He enters into a correspondence with James Anderson, than whose intellect he never encountered a more vigorous one; and certainly this correspondence is a most beautiful episode in his life.

His favorite house-keeper, his sister Jane, is now married, and he who so bravely talked of having no inclination to married life, is, in less than six months afterward, "engaged" to Grace Pratts, announcing to his sister the fact in a punning letter, "I ken, Jane, you always thought me an ill-pratted (i. e. tricksome) chick; but I can assure you, of all the *pratts* I ever played, none was ever carried or ended more *grace*fully." This union was most genial, and through his whole after life, he was most happy and devoted in his alliance. It *was* grace unto him.

The fame of Chalmers as a preacher was now extended; and in Glasgow the attention of some of the

members of the Town Council was turned to him, as the proper man to fill the vacancy at the Tron Church. The usual coquetting was attended to, and at length a deputation was sent to Kilmany to hear him at home. The occasion was fortunate, as Chalmers was preaching a funeral sermon on a dear friend, with the windows of the Church out for the accommodation of the mulitude. He was elected for Glasgow, and ended a twelve years' ministry at Kilmany with no little sorrow, saying, as he looked to the hills that bound the peaceful valley, and waving his staff towards them, "Ah, my dear sir, my heart is wedded to these hills." And when, twenty years afterward, he left his great parish at Glasgow, he declared that there was "more tearing of the heart strings at leaving the valley of Kilmany" than then.

Once in Glasgow, he was at the work of his Master, according to his own method, not seeking to follow in the ways of the fathers. He desired "the popularity that is found in the bosom of families, and at the side of the death-beds." Here he spent eight years at the Tron Church, and afterwards at St. John's. Here he preached his famous "Astronomical Discourses," which were delivered on secular days and at the busiest hour, yet were attended by vast throngs, all alike in their enthusiastic praise of the preacher. Published simultaneously with the "Tales of my Landlord," these sermons ran an almost equal race of popularity. Here he set up his determined opposition to the mixing up of the minister with all sorts of business affairs connected with supplies and arrangements for the Town's poor, and went on his own course of duty. In his parish were twelve thousand souls, and he resolved to visit them all in their own homes, and with one of his Elders, he began and vigorously went through the task. He saw that this kind of labor would accomplish but little as he flew from house to house, and could not tarry to pray with the bed-ridden, and so he enlisted the sympathies of the younger brethren, and had them ordained to an eldership that made them co-operators indeed with him in his spiritual efforts. He labored to institute more intercourse between the cultivated and the rude, the rich and the poor; and he next established Sunday Schools, where, at the end of only two years, twelve hun-

dred young persons attended regularly, notwithstanding the wealthy classes opposed the movement, and gave as many objections drawn from social pride as from any thing better. It is grand to see the most popular preacher, the greatest and most thorough reformer in the city, maintaining the benefits of the intermingling of all orders on Christian grounds. In all the details of parochial duty, Chalmers was diligent at the time. Wilberforce was writing "All the world is wild about Dr. Chalmers," and Canning said, "The tartan beats us all." A brilliant and most impassioned preacher; warm and fervid at the fireside, by the couch and death-bed; social and communicative; and at home playful and even romping with the children, inviting unexpected visitors to show how the play might be improved for more sport. There is a bit of pleasant humanity in that tumble and jumble of elder, deacon, minister and children.

The celebrated Edward Irving became an assistant to Chalmers, at St. John's; and a most zealous laborer he was in those extempore churches which were formed in cotton-mills, work-shops and kitchens, where, in their working clothes, his auditors were impelled to turn over the pages of unused Bibles.

At the close of his residence in Glasgow, Chalmers found a miserable opposition on the part of some members of the Synod for nothing else than because he had attempted to make the administration of the Lord's Supper more appropriate, and had altered the disposition of the tables to prevent the crowd and the rush in the aisles along the sides of the tables. He pours out his indignation at the meeting of the Synod most copiously, taking the ground that whatever aided the more appropriate administration of the service was right, and should be attended to, and that the opposition raised was inexpressibly small.

He was now called to the chair of Moral Philosophy at St. Andrews', and this he accepted, though he had rejected Church preferment both at Sterling and Edinburgh. To sit as professor where he had once been rejected as teacher, and that, too, in a chair to which he had never aspired, was something he might be pardoned for desiring. So great was the crowd to hear his farewell discourse at

Glasgow, that solders had to be stationed at the church to prevent the people from injuring themselves in the rush; and subsequently three hundred and forty of the principal citizens invited him to a public dinner. His departure from the city was a triumph.

Entering on his duties as professor, he showed his genius by his independent course in his method of teaching, and also by making no account of rank when a spirit of turbulence showed itself in the "Quality." Outsiders were attracted by his eloquence, but he gave them a hint, which many preachers might improve upon in reference to their own methods, when he said, it was no part of his duty "to serenade the connoisseurs." His independence was also shown in his standing alone against certain abuses in the disposition of college funds, and he did not feel that he was in genial company because of what he denominated "the high church spirit." Meanwhile his father and a sister died; and following these, his mother departed to the eternal world, the son exhibiting one of the most touching and impressive spectacles of filial affection. He kept records of the days of her closing life, entitled, "Memorabilia of my Mother's Death," at the close of which he wrote, "There is a sacredness in the whole recollection which I want to preserve. I am now in frequent converse with her remains. That countenance that looked so ghastly in dying, has a peace and loveliness in death which is pleasing to look upon. Oh, may the hallowed remembrance of my dear mother guard my heart against every unlawful emotion, and may I bear to the end of my days an habitual regard for the memory of her who terminated her useful and respectable life on a death-bed of piety." He was now in his forty-sixth year.

Chalmers now added to his labors the care of a class in Political Economy, and marked out a district near his own dwelling with the object of visiting the families; he invited the children to form a class at his dwelling, on Sunday evenings, and to this class he gave as careful preparations as for his students at the University. He also wrote his treatise on the "Civic Economy of Large Towns," and followed this by other publications. He was offered the Crown-living of St. Cuthbert's, in Edinburgh, but declined it, and this was followed by the ac-

ceptance of an invitation to the Professorship of Divinity in the Edinburgh university. Here his labors were successful; and in the General Assembly he showed his uniform liberality by proposing the vote of thanks to the Government for the repeal of the Test and Corporation Acts, following this with the support of the Catholic Emancipation-movement. This course he never regretted, yet he seems to have confessed that he had unwarrantable expectations as he afterwards said, "it was a historical blunder to expect that gentle treatment could either strip Popery of its natural intolerance, or deaden its desire to rule." He was prompted, so far as education would permit, to be liberal, and speaking on the duty to be so, he employed this striking expression: "I am disposed to think that the *breadth* of every system of religion, which has Christ for its basis, is one of the best tests by which we may try its genuineness and its truth."

In 1830, he made two visits to London, the first to give evidence to Parliament in reference to the Irish Poor Laws, and the second as one of the Edinburgh delegation to congratulate William the Fourth upon his accession to the throne. When in London previous to these visits, he had been the great lion, but now we find him more at leisure to write home a series of exceedingly pleasant letters of description, noticing all the minutiæ of customs and usages which would particularly interest the daughters to whom he wrote. After his return he was deeply affected by the very sudden death of the eminent Dr. Andrew Thomson, with whom he had most sympathetically labored, and in portraying whose character he pictured his own.

He now published his work on Political Economy; opposed the famous Reform Bill, having been freed from his early republican ideas, for he could "see no good reason why every citizen of a State had a right to be represented in its Legislature;" and his next labor was in the preparation and publication of his Bridgewater Treatise. He then took a two months' stroll to realize a long cherished wish to ascend and take a view from the summit of all the cathedrals of England, and thirty large folio journal letters to his daughters contain the record of this tour. He is at home and engaged again in many re-

forms, when he declares that "the dearest object of his earthly existence is the elevation of the common people—humanized by Christianity, and raised by the strength of their moral habits to a higher platform of human nature, and by which they may attain and enjoy the rank and consideration due to enlightened and companionable men." "I will resist even to the death, that alienation which goes but to swell the luxury of the higher ranks at the expense of the Christianity of the lower orders." This was at the age of 54. In the address of which this makes a part, he had overwrought his energies, and something like a paralytic stroke affected him on his return homeward, but it was shaken off with great cheerfulness as though the soul would triumph. This was followed with illness, from which he recovered to labor as heartily as before. He found that only 143 out of a population of 1356, in a district near his residence, had taken seats in any church, and a missionary was obtained for those to whom the gospel must be carried; and then commenced the Church Extension scheme, which sent Chalmers all over Scotland, talking, debating and preaching, till 222 churches were added to the number in the land. Over three hundred thousand pounds were obtained as subscriptions. During this time he preached in London, in behalf of National Endowments; and when the late Duke of Cambridge heard him, he asked, "What does he teach?" Theology, was the answer; to which the Duke responded, "Monstrous clever man! he could teach anything." He received a doctorate from Oxford, the first Presbyterian who ever received that honor; and the same year, the French Institute elected him a corresponding member.

He was looking forward to a season of repose, as his sixtieth year was hastening, and the zeal of the people seemed to be ripe to carry on the schemes of church improvement. But there was no such repose for him, as now began the movement which resulted in the Free Church of Scotland. A church living had been presented to a Mr. Young, when only two out of three hundred parishioners had signed the "call." The 287 resisted his induction, and the Presbytery rejected him, but he carried his claim before the Court of Sessions, and thus the civil

courts were set above the ecclesiastical, in things of the Church. The General Assembly protested, but their appeal to the House of Lords and all other measures ended by the decision of the Lord Chancellor and Lord Brougham, who affirmed the decision of the lower court, and that according to the laws of the land, the Presbytery was entitled to examine the presentee in reference to "life, literature and manners," but that the assent or dissent of the parishioners had nothing to do with the matter. Hence the whole power of determining who should be the minister of a parish laid with the person who had the "living" in his gift. Thus opened the non-intrusion controversy, which involved the monstrous idea on the part of the State, that, by civil process, a Presbytery might be compelled to induct a presentee into office against the decrees of the Assembly, the wish of the parish, and their own will.

The crisis came—450 ministers attended a convocation, and, after six days of deliberation, resolved, that if redress was refused by the legislature, the non-intrusionists would secede from the Church Establishment. Three hundred and thirty-three signed the declaration, and Chalmers exclaimed, "We are more than Gideon's army! a most hopeful omen for us." The trial day came; by 241 votes to 76, the House of Commons refused to enquire into the grievances of the remonstrants; and two months afterward, on May 18, 1843, the General Assembly was to meet at St. Andrews' Church, which was thronged from four in the morning. At Holyrood Palace the Lord Commissioner held his levee at noon, and in the throne-room the portrait of William the Third fell to the floor. "There, there goes the Revolution settlement!" cried a voice. The procession moved in great pomp to the High Church. Dr. Welsh, the moderator of the Assembly, preached the sermon. The moderator then entered St. Andrews', and took the chair in presence of a multitude that had waited nine hours, and then, the vast assembly standing, the Lord Commissioner entered. Prayer was offered, and then the moderator saying, "Fathers and brethren," read the Protest announcing the secession—finished it—laid it upon the table and withdrew. Leaping from abstraction, Dr. Chalmers followed

him, and then ministers and elders moved out, and cheers burst from the galleries. More than four hundred ministers thus left, with more than an elder for each, and through the streets they wound their way three abreast, till they reached the hall prepared for them. It was a noble sight, and the surprise to many is well evidenced by the act of Lord Jeffrey, who was reading in his room when the news was announced; he flung his book away, and leaping to his feet, exclaimed, "I'm proud of my country! there's not another country upon earth where such a deed could have been done."

To Dr. Chalmers came the task of preparing for the finances of the new movement. Scenes of most touching distress ensued, and it seems almost incredible, that these self-sacrificing people should have been driven to the holding of their worship below high-water mark on the sea-shore. But now was given a proof that men were in earnest about religion—that it was no matter of mere form, but the life of the soul. There was heart in that singing of 3000 voices when the psalm followed the prayer in the new assembly,

"O send thy light forth and thy truth;
Let them be guides to me;
And bring me to thy holy hill
Ev'n where thy dwellings be."

As the multitude sang this strain, a prophetic burst of sunlight filled the hall. These seceding ministers gave up a yearly revenue of more than one hundred thousand pounds. The light-hearted look which they wore after the act was performed, was remarked upon by Chalmers, as in singular contrast with their woe-begone look before.

We now see Chalmers abroad with the zeal and animation of youth at the age of 63, raising money to support ministers and their families, to build churches and a college, and to open new charities in the hearts of the people. At the end of the first year, with a ministry of 470 members, nearly five hundred churches had been built, and a population of not one-third of Scotland had contributed three hundred thousand pounds. One hundred pounds were afforded to each minister, the first year. Chalmers in arguing his call for aid was witty as well as

wise, and he declared that, to come from pennies to pinches, if he could get a tenth of the snuff used by Highlanders—every tenth pinch—it would suffice for the support of the whole ecclesiastical system in the Highlands. But amid his schemes for the whole Church, Chalmers forgot not new efforts at home, and in 1844, a new mission was formed by him at West Port, in Edinburgh, amid a most degraded population. No child there went to school, and not one in ten ever attended a place of worship; but a mighty spirit of trust in the improveability of the most depraved, operated till, directly opposite the den where the Burking operations had been performed, in an old tannery, a school was opened, and a work of redemption began; Chalmers frequently repeating an expression said to be Tallyrand's, "There is nothing formidable in meeting with the very lowest of the people, if you only treat them frankly."

He addressed the "genuine West Porters" on the objects of the mission. Schools for day and evening, library and savings' bank, a washing house, and an industrial school for females, were established, and all succeeded. Dr. Chalmers preached frequently in the loft, and his soul was most fervent in its hopes of success in that most abandoned of all places in Scotland. A church to seat 550 has since been erected, and the work goes on. What a fine sentiment was that Chalmers uttered in connection with this work, "Who cares about any church but as an instrument of good? For be assured, that the moral and religious well-being of the population is of infinitely higher importance than the advancement of any sect."

He had received far more honors, and travelled more journies, than we have enumerated; and of his multifarious labors we have given but a glimpse; but here we are contemplating him as he draws near the close of life. We should delight to hint at many traits in his character, and exemplary things in his methods, over which we have passed, but we must forbear. Still there is one example that is too beautiful to omit, and that is, his eagerness to impart to his wife and family the pleasure of his journeyings—on one occasion sending to his wife letters that would form a 300 page octavo volume like his sermons as first published. There is also a beautiful episode in his

life, connected with the friendship he formed upon his removal to Glasgow, with the son of his publisher, a young man in his minority. There is something quite romantic in this attachment. They met regularly by appointment, and in case of absence, letters passed between them daily. But the young man died in the course of a few months, and a ring containing his hair was given to Chalmers. More than thirty years afterward, near the close of Chalmers' life, he resumed the wearing of that ring. Such a friendship, when he was in the midst of the most bewildering popularity, shows what a depth of tenderness was kept open in the heart of the great man. And so as we see him at the close of his earthly career, his soul yearns to the pleasant things of the past—he goes to his native town and brings home lilac from his father's garden, and shells from the sea-beach; and as we look into his home, there he is full of the exuberance of youthful feeling, ready to impart his share to the pleasures of the fireside, or the mirth of the ring. He goes to London once more, to appear before the committee of the House of Commons on church-sites, visits his sister at Bristol, tarries some hours at Oxford, and then returns to Edinburgh. On the following Sunday evening, he seemed more than usually bland and benignant in his home, wrote a letter to his sister, and walked out into the garden, where he was overheard saying, as if in prayer, "O Father, O my heavenly Father!" He sat down when he entered, yet the shadow of some disquieting thought passed over his face, but as if throwing the burden aside, he said, "Disquietudes lie light on a man who can fix his heart on heaven." He talked cheerfully, and then asked a brother minister to give worship for the night, adding, "I expect to give worship to-morrow morning." Waving his hand, and telling his family they must be early to-morrow, he said, "A general good night!" and passed to his room. There in the morning he sat half erect in bed, his head reclining gently upon the pillow—dead, as he had been for hours. He had died as he gave himself to repose.

Here, from the most unpromising youth, came a man of decided genius—a man who turned misfortunes to achievements—who shrank from no labor involved in any

aim he accepted as duty, and whose preaching was with the demonstration of the spirit and with power, while his conversation was "a tonic to the weak, and a crutch to the lame." To bring in the first snow-drop of the season, was, in its place, as true a joy to him, as the delight of success in his mightiest undertakings. Whoever heard him preach, could not, despite the many points for criticism in style, tone and manner, but feel that he had imparted out of his own earnestness an impulse to good.

With his theology we will not quarrel. We have little fellowship with it, and it mingled but little with the chief labors of his life. He expressed his regret at the publication of John Foster's letter on future punishment, and "dwelt chiefly on the loss of practical power to all the arguments in favor of godliness, which would result from a doubt being thrown over the idea of the truth of eternal punishment." Yet he left unanswered that same Foster's criticism on the bold use, in his Astronomical sermons, of the language of universality in speaking of the conquests of Christ and his truth, if he did not mean the idea that alone can fill up that language. The rhetoric of Universalism seems essential to the full expression of the morally sublime, notwithstanding its grand idea is supposed to deprive motives of godliness of all their practical power. We cannot but add here, that a passage from the English poet Gambold, which has been for years our most favorite passage, was the oftenest quoted, of any poetry, by Dr. Chalmers:

> "I'm apt to think, the man
> That could surround the sum of things, and spy
> The heart of God, and secrets of his empire,
> Would speak but love. With him, *the bright result*
> Would change the hue of intermediate scenes,
> And make one thing of all theology."

To Chalmers was given a burial such as Edinburgh had never seen. Vast crowds attended—the magistrates in their robes of state, and with sincere homage to earnestness united with humanitary aims, they buried him with honors such as position cannot command, and only merit can receive. We cannot inherit his duties, but we can imitate his earnestness in the performance of ours; and to all our clerical readers we can but commend this

sentiment and key-note of his Christian living: "It is of great importance to keep up a high tone of pulpit preparation; the efficiency of your private ministrations will depend very much upon it." H. B—N.

Art. VIII.

Difficulties in Understanding the Holy Scriptures.

A brief notice of some of the causes of obscurity in the sacred writings, may be of some little assistance, perhaps, to the ordinary Biblical student. If it does not help to clear up the difficulties which they involve, it may at least enable us more justly to appreciate them, and to see that they are not actually inconsistent with a firm and rational faith.

That there are difficulties in the way of a proper understanding of the Holy Scriptures, will doubtless be generally admitted; but I think that these difficulties are often magnified. There seems to be a vague impression, in many minds, that the Bible is little better than a book of riddles; that it is full of absurdities and contradictions; that it is open to as many interpretations as the old Grecian oracles; and is, therefore, like an instrument of music, on which a skilful performer may play about any tune that he pleases. But these are very extravagant fancies. There is no sufficient foundation for them. And I am confident, that even a slight investigation will not only evince this fact, but discover also, that whatever real difficulties do exist in the case, they are merely such as could not well be avoided: that they neither destroy, nor seriously impair, the claims of the Scriptures; nor render inconsistent the demands which they make upon our respect, faith, and obedience.

In reviewing some of the causes of these difficulties, let it be considered,

1. In the first place, that the Bible is not a revelation, but the record of a revelation. Parts of it are purely his-

torical, without any claim to especial inspiration. And those portions which are generally acknowledged as containing inspired truth, are merely accounts of what the writers profess to have had revealed to them. The peculiar form in which they have conveyed this truth,—the language, and mode of expression,—were not the revelation itself, but only its medium of communication to other minds. And even had this communication been enjoined upon them as a duty, we have no more reason to conclude that the Divine Spirit took the entire charge of the matter, shaped their language, and coined their phraseology, than we have for supposing that it has done the same thing in regard to the numerous translations which have been made of that language since.

If we allow that the inspiration extended to the original words which the writers used, it does not materially alter the fact, as applied to our modern versions. These, we have every reason to believe, were made by wholly uninspired men, and in such terms only as their own wisdom selected. And I see no reason for supposing, that this was not equally the case with those who first penned the divine records. God communicated the truths first to their minds. How, we know not. Its philosophy we cannot fathom, perhaps. But the fact itself seems sufficiently evident, for reasons which I cannot here repeat. This primary communication of truth to the minds of the writers of the original Scriptures, was the true and only divine revelation; and the entire mode or manner in which they expressed this truth—whether by writing, or orally, to be recorded by other hands—was just as essentially their own, as the language of Wakefield's translation was his own. Accordingly, we find that the style of each Biblical author is distinct and different, as is the style of our modern authors. Each book is characterized by the peculiarities of its writer. Peter does not speak like Isaiah; nor Paul like David; nor John like either of them. Even in the evangelical narratives, where essentially the same facts are professedly stated, we find that each has a complexion peculiar to itself; indicating that the mode of expression originated in the mind of the writer alone.

If the special guidance of the Divine Spirit, then, ex-

tended only to the truth as it was given to the writer's thoughts, may we not reasonably suppose that such imperfection as attaches to all human communications would attend its expression to the minds of others? Such, we find, was the case with the personal teachings of Christ himself. These were not always understood, even by those to whom they were immediately addressed. His own chosen disciples often mistook him. It was exceedingly difficult to make them see and apprehend the truth in just the same light in which it appeared to his thoughts.

Such being the fact in regard to those who could read and speak the languages in which the divine writings were first embodied, it must be expected that these difficulties would be increased for us, if we consider,

2. In the second place, that these languages are now but imperfectly known. The Old Testament was originally written in Hebrew, which has long since ceased to be a generally spoken language, even by the Jews themselves. Its best scholars, now, can be supposed to have but an imperfect knowledge of its primary signification. It may have a conventional meaning among them, which is tolerably uniform, but that this differs, in no respect, from that which it assumed in the minds of patriarchs and prophets, who is able at the present time to determine very positively? Doubtless it may be approximated with sufficient nearness; but still, there must be some room here for a little misapprehension.

The same may be said of the Christian Scriptures. With the exception of the first edition of Matthew's Gospel, these were written primarily in Greek; not in pure Greek, but more properly, perhaps, in what might be termed a kind of Hebraic or Hellenistic Greek; which was the more commonly spoken language in the days of Christ. As used by the writers of the New Testament, it has many Hebraisms; and, like the Hebrew, has gone out of general use, long ago, even among those to whom it was anciently familiar.

Consider, also, the frequency with which the writers of the Scriptures evidently employed their terms in a figurative sense; their almost constant use of metaphor, and sometimes of hyperbole; with ever recurring allusions to the habits, customs, and manners of the age in which they

lived; many of which are exceedingly difficult of appreciation now; and of most of which, there are few existing specimens left wholly unchanged amidst the revolutions of the intervening ages. Must it not be presumed, therefore, from these and similar facts, that the words which they used, when translated into our language, even by the best scholars, would be very liable to have a shade of meaning given to them which the writers never intended? And in the midst of habits, customs and manners, so entirely different as ours are, would not their allusions to these things find, of necessity, a somewhat difficult interpretation?

The almost inconceivable amount of labor which has been bestowed upon investigations bearing upon this subject, while it remains an enduring monument to the zeal and scholarship of many who have given their lives to the work, also shows us some of the difficulties which it involves, and presents one of the great causes of obscurity which clouds certain portions of our present version.

Indeed, in examining these and kindred facts, I am astonished that we have a version so free from defects. The wonder is, not that they exist, but that they are so few, and to all appearance so unimportant. So that, admitting that every truth which the Bible contains was originally the subject of direct and immediate communication from God to the minds of the writers, it is really marvellous that that book has come down to us, so simple, plain, and rational a production as we find it to be. If the religious element in men was not so all-controlling, and their reverence for the Scriptures so great, inducing cares and labors for them such as were never bestowed upon any other book, we could not have expected it.

3. In the third place, consider also the necessary ambiguity of language, as another cause of difficulty in understanding the Scriptures. This is, more or less, characteristic of all language. Our terms in most common use are to some extent equivocal. We can by no means feel certain that what we may say, or what we may write, at any time, will carry to the mind of the hearer or the reader, just the exact shade of meaning which exists in our own. We find ourselves constantly subject to misapprehension by our associates and friends.

We use words in one sense, and they receive them, perhaps, in a sense a little different, so that an idea or thought is not certain to keep its original shape precisely, in passing from mind to mind. And this is not only true in reference to our more careless expressions, whether in speaking or writing, but also in regard to those which are most deliberate and well-guarded. We find this very strikingly exemplified in the productions of the greatest minds in the country.

For example: Congress passes a law in relation to the revenue. It is fully discussed; considered and sanctioned by the President; and published in as plain terms as can well be used in a document of that character. In a short time, we find not only that same Congress quarrelling as to its exact signification, but also some of the highest judicial functionaries in the land disagreeing very widely as to its proper meaning. In fact, constructions are put upon it as radically different as any which were ever entertained in regard to the language of the Bible.

The same thing is illustrated, also, in the questions which are constantly growing out of our federal and state constitutions. We must suppose that these were drafted with the greatest possible care in this respect; because from their very nature they are designed as *definitions*. Probably the English language could hardly be used with much greater caution and discrimination, than are to be found in these instruments. And yet, the greatest statesman, perhaps, which we have ever had, won some of his most imperishable laurels as the *expounder* of these very constitutions.

Take the learned judges of the supreme courts in our various States, and how often, and how widely, do they differ, with regard to the strict constitutionality of certain legislative enactments! And even our proud old Declaration of Independence; one of the most plain and simple, as well as mighty utterances, that ever sprang from a nation's heart,—how very differently is it interpreted by different minds! When it announces, as with the voice of a God, the self-evident and inspiring truth, that *all men* are born equal, with certain *inalienable rights*, among which are life and *liberty;* some have really supposed that it was inconsistent with any such thing as human

slavery. Others appear equally confident that it applies only to white men.

All through our civil and judicial operations, occur frequent illustrations of this same fact. The most elaborate and guarded documents which issue from the finest minds in the nation, are subject to like misapprehension. They find individuals and parties to interpret them very differently, and to advocate from them antagonistic opinions.

Doubtless much of this is owing to the necessary ambiguity of language, and the difficulty with which words can be made to express the thoughts of a writer, at all times, with perfect clearness and exactness. And if this is so fully apparent, in cases like those which I have suggested; cases which would seem to be the most free from such difficulties of any; how much more so should we expect to find it, in records which have come down to us from other ages, and from languages which have no living representatives? With a proper view of these facts, is it surprising that good and wise men should differ about the construction to be put upon certain terms in the Bible; or that they should draw from its declarations antagonistic sentiments? Or ought this circumstance to go a single step towards impeaching the authenticity of its writers' statements, or their claim to having had certain great truths communicated to them by the spirit of God? Whoever looks into this matter fully and candidly will see that this is no more than ought to be expected; that we should naturally look for difficulties quite as great, and obscurities fully as dark, as any which can be found in the sacred records. So far as their *form* and *language* are concerned, they are merely human productions; and, under the circumstances which have attended their history, it seems unjust to demand of them a higher degree of perfection, in this respect, than is accorded to the productions of our best minds at the present day.

4. In the fourth place, it should be remembered, that men have not generally brought to the investigation of the Bible, minds which were wholly candid and unprejudiced. Their prevailing tendencies of thought and belief are usually fixed before they attempt its critical examination. These commence in the very dawnings of childhood.

As soon as the young mind opens to the reception of ideas, it finds instructers in every thing around it. And the work of forming views and opinions, right or wrong, goes on from that hour continually. And as the child comes up through the various stages of youth, parents, associates, teachers and friends, all put in their contributions to the store of his thoughts, and long before he has the ability critically to examine the Scriptures for himself, all the more prominent features of a religious belief will be found stamped upon his soul. This is the case, to some extent, doubtless, with all men. And these early impressions it is found very difficult to modify in after life. Sometimes their influence is not wholly destroyed for long years after the reason has utterly rejected them. With these strong predilections in the mind, it seems hardly possible that their influenee should be wholly unfelt in the investigation of the language of the Bible. There would be a tendency to interpret the words of the divine writers in the light of these previously formed opinions. This might be done almost unconsciously, so that the student should honestly deem himself extremely candid, when really he was laboring under the control of strong prejudices.

Can any one believe, for example, that had Dr. Adam Clarke been bred up in the views of liberal Christians, he would ever have given the Scriptures such an interpretation as we find in his Commentary? It is barely possible, but not probable. So that if we consider what a variety of contradictory opinions have always been cherished upon the subject of religion, and the fact that men generally have, more or less, brought to the study of the Bible minds prepossessed by these opinions, we shall only be astonished that their difficulties in interpreting it have not been found greater, and their differences with regard to its teachings even wider than they are. He who has been trained in the views which are now improperly termed Orthodox, will inevitably look at the Scriptures through the medium of these false opinions. He can hardly do otherwise. His education has produced a mental obliquity, and when he reads that God would have all men to be saved, he has no shadow of doubt that it means a good men. On the other hand, it is doubtless the sam

with the liberal Christian, to some considerable extent. Educated in more cheerful and rational views, he regards the Scriptures in the light of these, and they appear to him in beautiful harmony with every thing which he can perceive or know of God, as exhibited in his works and ways around us. True, he may encounter an occasional difficulty in the interpretation of the sacred text. A few passages may seem comparatively obscure to him, but in the light of what he knows to be God's infinite goodness, he cannot allow these to throw a cloud over the bright vision which his faith reveals to him.

5. In the fifth place, it should be borne in mind, when considering the difficulties which lie in the way of a proper understanding of the Holy Scriptures, that the truths which they reveal have infinite bearings and relations, while our powers of analysis and comprehension are weak and finite.

Probably the clearest view which could possibly be given to us of the divine economy now, would have its mysteries which we could not fathom. We might be able to grasp some of its leading principles, perhaps, and see with tolerable clearness their operations in some few things around us; but in the midst of its more complicated and subtle processes, many of which stretch off into the profounder depths of immensity, the mind would become lost and bewildered in the attempt to trace them, and the utmost powers of the reason would falter and finally sink from utter exhaustion. Such has been the experience of sages and philosophers; the greatest and the wisest which the world has ever known. The divine word involves the highest problems of existence. There are no questions of which the human mind can conceive, which open into more mysterious and inscrutable regions than some of those involved in the Bible; and to demand of it a clear and comprehensible view of all these—such a view as the common mind can take in and fully understand in every part—is to ask what human language cannot possibly give us, and what we could not comprehend even if it did. Is it said, then, that the Bible is no revelation to us, and that we might, in this case, be about as well off without it? I answer: It is a revelation to us just as far as we can understand it; of course, no

farther. And in putting into our hands a treatise on the divine science of religion, that in some of its features transcends our present powers of thought, God has only treated us very much as we find it necessary to treat our children. We give them, perhaps, a work on Astronomy. We know that they cannot comprehend it at once, and entirely; but we give it to them for study, for investigation; confident that they will not only come soon to see and enjoy its simple rudiments, but that as their powers are unfolded they will attain to higher planes of thought, and be able finally to grasp its more extensive revealings of order, harmony and beauty. Such seems to have been essentially the plan adopted by our heavenly Father.

The divine instruction of the world is not a single act, but a process. It has been going on ever since the first human existence, and will doubtless continue until the end of time. The revealings of truth are gradual, as the trees grow, and the flowers bloom, and the harvests ripen. We cannot attain its sublime heights except through toil and patience. We climb first the slighter acclivities that surround its base. Even these may seem to us the highest, at starting, because they hide the loftier summits which lie beyond. But these, when once surmounted, show us still other points rising before us in grandeur; and these attained, exhibit others still; "Alps on Alps" forever.

The fountain of truth is not easily exhausted; and while the divine word opens to us the infinite realms of God's dominions, we must not hope, with our finite abilities, to explore the entire field in a moment. In a work like this, we must expect to encounter many difficulties, and meet with many things that, for the present, seem involved in obscurity.

6. Finally: is not our ability to understand the divine word, after all, fully equal to our most pressing wants? We may not be fully competent to decide this question. We may fancy that we need what a higher wisdom perceives that it would not be good for us to know. I cannot but think, that if we study our own souls carefully, and are equally diligent in the investigation of divine truth, we shall find enough to satisfy all reasonable demands of either faith, obedience, or comfort.

Those strong figures which liken the gospel to "a feast of fat things," and to a "fountain of living waters," are not merely poetic imagery; indeed, they are not extravagant. There is a fulness in Christ which is quite equal to our deepest necessities. The light of his truth is doubtless adapted to our minds very much as the light of the sun is to our natural eyes. A greater brilliancy might only dazzle and blind us. And as he has taught us to pray only for "daily bread," may we not draw a spiritual lesson from it, and ask for truth to-day only as the wants of to-day require it?

In deciding as to whether we have light enough within our reach at present, it may help us very much if we will but make a diligent and faithful application of what we really possess. When we are true to the light which we enjoy, we can better determine the want of more. Fortunately the precepts and example of Christ, so far as these form a rule for daily life, appear to be sufficiently plain and simple for most minds. And are not these, after all, the most essential? If we can learn to live as Christ lived, and to walk in his spirit always, the more abstruse questions in theology will cease to perplex us very seriously. They may come in for a share of thought in our leisure hours, perhaps, but still we can well postpone their entire solution to that promised era, when, in the brilliant light of a more glorious day, we "shall see as we are seen, and know as we are known." M. B.

Art. IX.

Christ the Instrument of Redemption.

We may regard the point as established, that Christ came to us with a mission of love "from the Father." He came "to bear witness to," not to create "the truth" that can make the soul free; to manifest the mercy of God that, in various degrees, has been manifested since

the creation of man. "God was in Christ reconciling the world unto himself." The world, through Christ, was to have a fuller manifestation of Deity.

Whatever view, then, we may entertain of Christ's essential being, our reasoning in regard to the object of his mission must be the same. We may consider him as a mere human being, through whom God revealed himself in an extraordinary manner to the world; as a mixture of the human and divine; an interfusion of the spirit of Jehovah and the spirit of man; as a literal incarnation of the spirit of God; as God himself. In either case,[1] there is a manifestation of the Father to us; a new revelation of the saving power of the Omnipotent; a giving to the world of the quickening spirit of life. If Christ was a man, through him God gave himself as a principle of life to humanity; if he was a mixture of the divine and human, it was only the divine that was thus infused into the world; if he was an incarnation of the Holy Spirit, the spirit of God was thus poured from a living fountain into the bosom of humanity; if he was God himself, then man has talked face to face with Deity, and from the Infinite has received the life everlasting. The soul wants God, only God. However we may regard the person of Christ, through him God is revealed, brought home to the sin-stricken heart; giving power to conquer self, passion, appetite,—power to commune in spirit with the great Father of all.

Now, what can the truth, to which Christ came to bear witness, do for the soul? How can it better the soul's condition? In what manner does it work a change in the soul? "God is in Christ reconciling the world to himself," but what is there added to, or taken from the soul, that it may live nearer God? These are the questions that every serious man is in solemn earnest to answer for himself.

[1] The various notions that have been held in the church, in regard to Christ's essential being, may be reduced to four, which, without an enumeration, we have stated above. The question concerning the personality of Christ is certainly important, but subordinate to that concerning his mission: unless we accept the *vicarious* atonement, when, of course, the value of the sacrifice depends upon the worth of the being offered.

What is true of one, is true of all: "all is in all." Each one, like Paul, "with the mind serves the law of God; but with the earthly nature, the law of sin." With the Apostle each one might say: "The good that I would, I do not; but the evil which I would not, that I do. I find, then, a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Here is a clear statement of the natural condition of the being that is the object of redeeming love; of the creature upon whom the Creator is to operate, thus to speak, through Christ.

Man's nature is double; he is composed of soul and body; in him are reason and appetite, religious sentiment and passion. His spiritual nature must derive its life and light from God; his earthly nature finds its means of gratification in the earthly things to which it is united. The spiritual nature, before it has acquired strength for resistance, is overpowered[2] by the earthly. Sin is thus

[2] We recognize the freedom of the will, in this discussion, for one of the premises in the argumentation is man's moral accountability. Man is not accountable if he is not free. Necessity leaves no room for choice, consequently no room for sin. Destroy will, and you destroy individuality and conscious identity. "It is a fact," says M. Cousin, "that in the midst of the movements which external agents determine in us, in spite of us, we have the power of taking the first step of a different movement, first of conceiving it, then of deliberating whether we will execute it; finally, that of resolving and passing to the execution of it, of accomplishing or arresting it, and always of being master of it. The fact is certain, and what is not less certain is, that the movement executed on these conditions takes in our eyes a new character; we impute it to ourselves, we refer it as an effect to ourselves, considering then ourselves as the cause of it. This is for us the origin of the notion of cause, not of an abstract cause, but of a personal cause, of ourselves. The proper character of the *me* is causality or will, since we refer to ourselves, and impute only to ourselves, that which we cause, and that we cause only what we will. . . . . We must not confound the will or the internal causality which produces, at first, effects that are internal as well as their cause, with the external instruments of this causality, which, as instruments, appear also to produce effects, but without being the true cause of them. When I strike one ball against another, it is not the ball which really causes the movement which it impresses, for this movement has been impressed upon it by the muscles, which, in our organization, are at the service of the

conceived in the soul, and the inward voice of God is not heard; spiritual blindness, moral darkness, is then the condition of the soul; thus it is that man becomes a slave to sense. Meanwhile, the rational, spiritual nature is not destroyed; if it were destroyed, or did not exist, it would be impossible for man to sin; it exists, but in a state of partial developement; its action is too feeble to resist the earthly nature which should obey instead of ruling. Man, then, sees God through a thick mist of sense; his vision is that of idolatry; he blindly worships the powers invisible in visible symbols. His feeble spirit has only an instinctive, vague conception of the being in whose image he is made; he feels the necessity of worship, but his mind is clouded and he bows before stones, plants, animals, brazen images, sun, moon and stars. Sin, then, breeds corruption; the imprisoned soul utters its protest in tones of remorse and with the solemn voice of despair.

will. Properly speaking, these actions are only effects joined to each other, alternately seeming to be causes without actually being so, and all being referable as effects, more or less remote to the will as first cause. . . . . The first cause for us, then, is the will, whose first effect is a volition. This is the source, at once the highest and the purest, of the notion of cause, which is there confounded with that of personality. . . . The phenomenon of the will presents the following momenta: 1st, to predetermine an act to be done; 2d, to deliberate; 3d, to form a resolution. If we take notice of the operation, we shall find that it is the reason which constitutes the first entire, and even the second; for it is the reason which deliberates; but, it is not the reason which resolves and determines." (*Fragments Philosophiques*, preface to the first edition.)

On the other hand, we do not deny the sovereignty of God. We believe in both free-will and in the divine sovereignty, but know not how to conciliate them in thought. "The futile attempts," says Sir Wm. Hamilton, "to harmonize these antilogies, by human reasoning to human understanding, have originated conflictive systems of theology, divided the Church, and, as far as possible, dishonored religion." Discus. on Phil. etc., p. 599.) A wise philosophy, as well as Scripture, reveals to us that God is incomprehensible, therefore, it is both irrational and irreligious to attempt the conciliation of things that are to be believed, and not to be understood, because beyond the reach of the understanding. "If there be not free grace in God," says St. Augustine, "how can He save the world: and if there be not free will in man, how can the world by God be judged?" (Ad Valentinum, Epist. 214.) "Abolish free will," says St. Bernard, "and there is nothing to be saved; abolish free grace, and there is nothing wherewithall to save." (De Gratia et Libero Arbitrio. c. i.)

Wickedness and idolatry go hand in hand; they are both produced by the same cause. Wrath fashions a Mars, vengeance a Moloch, avarice a Mammon, lust a Venus; while angels visit in vain the enchained soul.

But how is a cure to be effected? What can Christianity do for the enslaved reason and the oppressed spirit? How shall it bind the unruly appetites and calm the angry passions?

Christianity takes nothing away from man; it removes no element of his being, it extinguishes no passion; for every passion, every appetite, is of itself good. Neither does Christianity add any new element; it quickens into life man's spiritual nature, his moral and rational being; it enables him to govern his earthly nature, that had turned into a charnel house the body which should be a sacred temple of the Holy Ghost, that had laid the heavy hand of guilt[3] upon the image of God. God in Christ becomes a spiritual presence to man, giving him the aid that is needed. The Word that in the beginning was with God, has, through Christ, become the light of men; a light that shines in upon the darkness of the soul; that divine Word of God,—the spirit of life and light,—the spirit of power and wisdom,—fashioned the universe, animated the soul of man at the creation; through Jesus, in sense, it is brought face to face with humanity, the living presence of God's spirit. Thus the life has become anew the guiding light of men; the light that feebly lighteth every man that cometh into the world, now streams afresh upon the soul, warming it into divine life. Christ thus

[3] We simply mean to say that the earthly nature is the occasion, and not the cause, of guilt. There would be no sin if there were no temptation; but temptation is not therefore to be confounded with sin. Without an enticement, and a soul that has intelligence, that deliberates, that decides, that wills, that knows the good while the wrong is pursued, that, when an action is performed, has the consciousness of being able not to perform it,—without these two, there can be no guilt. To say that temptation is the cause of sin, is to declare that there is no such thing as moral accountability; that man is not responsible for his own acts. "It is only on the supposition of a moral liberty in man," says Sir William Hamilton, "that we can attempt to vindicate, as truths, a moral order, and, consequently, a moral governor, in the Universe; and it is only on the hypothesis of a soul within us, that we can assert the reality of a God above us.—'*Nullus in microcosmo Spiritus, nullus in macrocosmo Deus.*'" (Dis. on Phil., etc., p. 298.)

becomes to man "the way, the truth, the life;" he is "the light of the world;" he "bears witness to the truth," for "God is in him reconciling the world unto himself," exhibiting redeeming love to his children, in hallowed speech from the lips of Jesus, in holy deeds, in acts of mercy, in forgiving patience, in a prayer of benediction from the cross. Moral power increases beneath the warmth of divine love; the iron chains of the outward law are melted away, and the holier law of love is established in the soul. The law is for those whose moral natures cannot govern their appetites, but those whose souls are quickened and thoroughly expanded under the influence of the divine spirit, walk by the light of God, and no longer need the law which they nevertheless fulfil. Man needs not a speculative, dogmatical theology, a talk *about* God; he needs God himself, in spiritual presence flooding the soul, giving him power to conquer that within him which begets sin.

We may now proceed from the individual to the social effects of Christ's mission. When one man transgresses, those around him are influenced. Sin thus gets itself bodied forth in the social institutions of the world. The many fountains whence spring outward organizations are corrupt, and the general result shows the average of turbidness. When sin is once introduced into the hearts of men, it stains all social life; it then becomes an organic power in the world, warring against holiness and truth, reacting terribly upon the individual soul; it shapes, to a certain extent, the organization of society, entering into legislation, corrupting religion, making laws, customs, manners, after its own fashion; fixing arbitrary standards of right and wrong; introducing, in fine, tradition and cant in the place of eternal principle and imprescriptible justice. Enthroned among mankind, this organic power of sin upholds the oppressor in his wrong, the proud man in his contumely; it enslaves the weak, crushes the spirit of the sorrowing, wrings the life-blood from the poor and the oppressed; it turns man, made in the rational, spiritual image of God, into a money-making machine; it pours poison into the springs of education; it sheds the light of genius on the corrupted fields of literature, and blends the peoples of the earth in the crimson burial of

war. This organic, social power of sin, when personified, becomes Satan, the adversary, the prince of the power of the air.

This organic power of evil, Christ broke,—broke it when the first Christian church was organized, as a visible representative of the invisible kingdom of God; a kingdom that comes not with observation, but exists within the real disciples. In view of this breaking of the organic power of sin, Christ said, just before his crucifixion: "Now is the judgement of this world, now is the prince of this world cast out." The church of Christ has been built up on the earth as a corporate power of life to destroy the corporate power of death. His spiritual church is composed of all in whom dwells the life that is the light of men. No doubt there are many within the visible church, who are not members of the invisible; no doubt there are many within the invisible church, who are not members of the visible.

The ultimate success of Christianity, then, depends upon this, that its spirit have a fit body; a form adequate to represent it. The spirit, no doubt, flows from form to form; it cannot be petrified into such or such a shape, but some visible symbols of its meaning it must always have. Those who would reject all forms, do not understand the great social laws that bind soul to soul, for evil or for good. Strip Christianity of its organic power in the form of a church, and few will be the children born into the kingdom of God. The church-spire points to the heaven that is over all, directing the gaze of busy men upward, and the voice of prayer within is echoed from the laden hearts of those without. The spirit of worship flows from heart to heart; where two or three are gathered together in the name of Christ, there he is in their midst, bringing down heaven to earth. He who would burn the temple in which men bow before the Creator of heaven and earth, is the worst enemy of his kind; woe to him who would destroy the main channels of communication between hearts warm with adoration, spirits fired with the love of Christ, and the hearts of the unregenerate that need to be quickened with new life, and the spirits of the ungodly who need the kindling influence of religious fervor. Man was made for the society of man. Reli-

gious organization rests upon the principle of brotherhood itself. Since soul influences soul, Christianity must take a corporate form, must be represented by an organized church, or it will fail to accomplish its mission.

On the other hand, those equally err who would *fix* the form; who would make an organization that shall adequately represent Christianity in all time. One age needs one form, another another. When a form is fixed, the visible church soon becomes a mere fossil; earnest men will not worship in it; the spirit is elsewhere, weaving for itself a new form, notwithstanding the decrees of councils and the edicts of emperors. The world, like an individual, must become wise and good by degrees. In religious organizations there is always a mixture of the spirit of the prince of darkness, and the spirit of the Prince of Peace. In the visible church, there has been warfare between these two spirits since that sublime hymn went forth, worthy to be chanted by the angels of heaven, publishing "peace on earth." The contest has been warm for eighteen hundred years, but to one who is familiar with history, who understands the position of affairs among the nations, who knows what has been and is the condition of mankind, it is not difficult to see that progress has been made, that the time must come when Christianity will compass and renew the world. The evil in the external form is constantly decreasing, the good is constantly increasing. Whoever endeavors to make the ever flowing form permanent, attempts to stop progress, to hinder the developement of humanity, to destroy history, for history is only the record of the world's advancement.

It must not be supposed that Christianity has nothing else to do than warring against evil. The destruction of evil is, after all, only a subordinate work. Christianity raises man above evil; its action is positive; it quickens and developes all the nobler powers, the rational and spiritual elements of man's nature. When the soul is touched with the spirit of the Infinite, the blind passions then find the reason and conscience they had trampled under foot, gaining energy and power to conquer, and to assert their lawful dominion. Christianity destroys evil by giving strength to good. It is a mistake to suppose that Christianity would be of no use if there were no sin.

If every man of the race could resist every temptation, could live without transgression, even then the mission of Christ would not have been useless; the new spiritual life which he infused into the world, would have elevated still higher the condition of man. From the mere power to overcome evil, there is an endless progress towards the perfection of God. We should have an infinitely higher conception of Christianity, than to regard it as a mere sanitary plan to cure the moral disease of the world.

A new question now forces itself on the mind, a question that must be directly and rationally met. How were the millions that lived upon the earth during the four thousand years previous to his appearance benefited by the mission of Christ? How have the countless millions that have existed since his appearance, without knowing anything about it, been benefited by his coming? Did Christ come to save those who lived without any knowledge of him in ancient times, that have lived without any knowledge of him since his departure from the earth?

The large portion of the church that arrogates to itself the title of Orthodox, answers the last form of the question in the negative, and conveniently damns nine-tenths of the race, for the sin of being born out of time and place. Some think that there was a looking forward to the cross, especially among the Jews. The very prophets among the Jews did not understand the meaning of the prophetic spirit within them, when they were foretelling the coming of the Redeemer; the apostles knew not the full import of his mission, until, after the ascension, they were especially illuminated by the Holy Ghost; how then could the mass of the Jewish people, who expected a temporal ruler, be saved by a looking forward to the cross? How could the Gentiles, most of whom knew not that such a country as Judea existed, have any such source of hope?

God never has been, never will be, estranged from the human race. He is unchangeable in all worlds. Towards man, from the beginning to the end, he bears redeeming love. The Omnipotent is himself the saviour of the world. "God was *in* Christ reconciling the world unto himself." Paul, after speaking of the resurrection and immortality, says: "Thanks be to *God* which giveth

us the victory *through* our Lord Jesus Christ." "Unto you first, *God* having *raised up* his son Jesus, *sent* him to bless you, in turning away every one of you from his iniquities." "*God*, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, *hath quickened* us *together with* Christ." The Scriptures are full of proof on this point. That God himself is the redeemer of men, through instrumentalities, is the key to unlock the New Testament, and disclose its sublime meaning. When the Son is placed in antagonism with the Father, the Gospels and the Epistles are only a mass of contradictions and absurdities.

God's redeeming love was *fully* manifested to the human race in Christ; elsewhere it has been *partially* manifested; it has been manifested in whatever means the Creator has provided for the instruction of man; it was shown in the giving of the law, in the teachings of the prophets, in the sublime poesy of Hebrew bards. God is also seen in the developing history of the race; he was not absent from the temples that dotted Greece all over, nor the twinkling star to which the devout Persian turned his tear-dimed eyes. God is in all nature, uttering his redeeming love with a voice tuned to the "melodies eternal." Creation is Jehovah's primal revelation—his first written book, whose illumined page lies ever open before the eyes of every mortal. In God, too, as a Grecian poet sung, each one "lives, moves, and has his being." In Jesus Christ there was only a fuller revelation of that *logos* of life, light and love, "without which nothing was made that was made."

To take another step, we may premise upon the authority of experience, and upon the better authority of Paul, that there is none perfect. With all the aids that have been given, no man has succeeded in making his life fully answer to the requirements of the divine law. It follows that no man is perfectly reconciled to God. The ideal standard is to love God with the whole strength of one's being,—a perfection toward which we are to go, after which we are to aspire, but which we cannot reach in this state of existence. We say that a man is redeemed, reconciled to God, when he is able to control for the most part his sinful nature, when virtue and holiness have com-

menced a permanent growth in the soul, but there is none absolutely perfect.

On the other hand, there is none in whose soul total darkness reigns. The most benighted of the race has in him all the elements of humanity, but those elements that constitute the moral part of his being are scarcely quickened, obtaining, without sufficient light, only a feeble, sickly growth. His moral nature exists,—it is indestructible,—but it acts feebly, because it is undeveloped; its working may be seen, although it may be destitute of the energy necessary to conquer sin; his spirit does struggle out towards his Maker; if only in the worst form of idolatry—"he sees God in clouds, or hears him in the wind." A beast cannot worship even a stone; a soulless thing can feel no remorse. By the very working of a moral instinct, the soul feels guilt, and sin becomes self-accusing; atonement is sought at the worst in self-torture, in the immolation of some human victim that is nearest and dearest to the heart. All this shows that there is some degree of activity in the higher nature of even the most degraded and barbarous of men; that there is in every one, to a certain extent, an unfolding of moral power. A totally depraved being would not even think of building a temple for the worship of the sun or of making a gory sacrifice, like the gloomy Druids.

In the whole human race, then, there is none perfect, and there is none absolutely bad; there is an intermixture of good and evil in all,—none wholly without evil, none wholly without good.

Now, if reconciliation to God in another world, and eternal happiness, depend upon perfection here, none can be saved. If one can be saved, there is no reason why all may not be saved. When it is proved that a single man shall obtain eternal happiness, it can be proved by the same argument, that it shall be obtained by all. In this world, God partially reconciles to himself the whole race, but does not wholly reconcile to himself any. To some, God has revealed himself only in the intuitions of reason and in creation; to others, he has revealed himself in the law and the prophets; to us he has revealed himself in the form of sympathy and life, in the person of our Lord Jesus Christ. The *logos*, or the Christ-principle,

thus to speak, feebly lighteth every man that cometh into the world, but it lighteth most, those who are taught by Jesus, in whom it was most fully exhibited.

It follows, then, that full reconciliation and final happiness, depend upon God alone; he has never forsaken his children; his abiding love will ultimately embrace those to whom, in this world, he has given scantier, as well as those to whom he has given more abundant, means of redemption. The destiny of mankind may be trusted in the hands of Him, from whom the world has had so many exhibitions of divine[4] love. o. w. w.

Art. X.

Hazael.

It was in the reign of Benhadad, king of Syria, that the prophet Elisha lived, and wrought his miracles of healing and of restoring the dead to life. At length, Benhadad himself was taken sick, in old Damascus, the capital of his kingdom. News came to him that the great prophet, of whom he had heard so much, was then sojourning in that city. The king, on his sick bed, called his chief servant, one Hazael, and said, "Take a present in thine hand, and go, meet the man of God, and inquire of the Lord by him, saying, Shall I recover of this disease?"

If Benhadad had known, or suspected, what part his confidential servant was likely to act in this new trust, he would have taken a very different course with him. It is this trusted servant, this Hazael, whom we wish to present, as the most instructive character in the story; the most instructive at least for the purposes we now have in view. We shall find that his case exemplifies, with a clearness which we cannot very well shut our eyes against, how

[4] "Good," says Leibnitz, "proves to us that God is more benevolent than men."

dangerous it is for a man to rely on his good resolutions, if he, at the same time, allows the contrary tastes and inclinations to hold a place in his heart. Nothing is more usual than for wicked men to resolve that they will do right,—as if resolving on the act, without going any deeper, would answer the purpose; and it is just as usual for their resolutions to prove utterly unavailing, because their likings, and the habitual tendencies with which they indulge themselves, run in the opposite direction. These flow on silently, undermining their better intentions, weakening their power of resistance, and finally bring them over into the very characters they most dreaded to become.

At the time when Benhadad was unwarily entrusting him with the confidential message that involved his life, there were secret germs in Hazael's heart, which were ready to spring up into treachery; though they appear to have been unknown, as yet, even to himself. Evidently, Hazael was, at this juncture, a good man, as the world goes; his intentions honorable, and his aims moderate; his prospects those of a passably virtuous and useful career. But still it appears, from subsequent developements, that there must have been certain perversities lying down among the main-springs of his life. He was unscrupulous and aspiring. These were his natural failings; and though they had hitherto remained nearly dormant, perhaps, for want of occasion, they were liable to be called into action on any of the thousand emergencies that occur in human experience. Ambition, with an unscrupulous conscience to guide it,—these were the elements of danger within him. For it should be observed, that a man is in no moral danger, whatsoever temptations he is exposed to, unless he has some internal weakness on which temptation can act,—some predisposition to wrong, within him, which external causes may excite. And then, *without* him, there were, at this time, some peculiar circumstances, which, though they might have had no effect on another man, were of the very kind to overcome such a man as he. Hazael had lived so long in courts, he had been so intimate with the monarch as one of his chief servants, he had seen so much of public affairs, and had been entrusted with so large a share in them as a

subordinate officer, that he began to yearn after a little more authority in his own person. This is said to be the tendency with the most of men who belong to courts, or who mingle in the policy of governments. He could not but feel how pleasant it were to be himself the master of all that power and splendor which he daily saw paraded before his eyes. Not that he had any thoughts, as yet, of stretching forth his hand, and seizing the crown by violence. It always takes a great while to harden one's conscience enough directly to meditate the commission of crime, without shuddering. He did not think of usurping; at this stage, he probably had not even an expectation that the crown would ever fall to him, in any way. But still it was an agreeable amusement for his idle hours, a pleasing revery with him, to imagine such an event, and to picture it out before his fancy. How delightful it would be! So we often solace ourselves with "building castles in the air," and give secret scope to our vanity, or other passions, by allowing them to draw scenes in the future, which we nevertheless have no expectation will ever be realized. Doubtless, it seemed to Hazael perfectly safe, and perfectly innocent, to indulge these delightful day-dreams, so long as he had no thought of putting them into execution. Who could say a word against a mere play of the fancy, that was all shut up within his own bosom, where it could harm nobody!

But howsoever it may seem at first sight, it was not innocent, in him, to harbor these thoughts even in secret,—no matter how closely he shut them up in his bosom; neither was it safe, as we shall soon see. He was unconsciously fostering a passion, that was likely to get the mastery over him, before he was aware. Can we not see, that, in any such case, by allowing oneself to think steadily on the favorite idea, by dwelling upon it in revery, and by associating it in the mind with a thousand charms that we conjure up around it, the heart becomes fixed on what appears so desirable; and when the heart has once grown, as it were, to the object, it will carry us with it, and we shall leave nothing untried to attain our wishes. It is dangerous, it is fool-hardy, for a man thus to dally with temptation in any shape. But alas! men are seldom aware of the first, secret, beginnings of enticement, where

it can be so easily resisted. They think there is no danger while the power of self-control remains, never considering that when this is gone, it is too late for them to profit by alarm; and so, in their fatal security, they drift blindfold into the full current, that sweeps all before it.

In Hazael's case, there were a thousand evil suggestions, of a most dangerous nature, ready to come up in his mind, the moment he began to give way. Indeed, the devil always has an exhaustless store of additional enticements to apply, as fast as his dupes will bear them; and he never fails to bring them forward, when he has once got the poor victims to tamper with his snares. Look at the circumstances in which Hazael stood; see how impossible it was but that they should operate on his tendencies to lead him into crime. The king was now sick, dangerously sick. How natural to think, Might he not die? Then, the throne would be vacant; and some one must succeed. Why not himself? who was one of the chief officers of the court, long accustomed to the business of the realm! Who, indeed, more likely than he to succeed?—innocently, of course, and without violence, but by a good turn of fortune, or, at most, by a little seasonable management on his part.

It requires no very extraordinary acquaintance with the workings of human nature, to foresee that, if Hazael allows himself to revolve these thoughts, though in the most concealed recesses of his bosom,—if he does not put a stop to them at once, he will as surely become a traitor and a murderer, in the end, as he has the opportunity; no matter how resolutely he determines to the contrary, at present. He does not believe it, at this stage of the process; we could not make him think it possible, as yet; he would be shocked at the thought. But, according to the common laws of human action, it cannot now be very long, before that right-hand of his will make the attempt on the crown, unless he immediately suppresses these wayward fancies. If he continues to indulge them in their play, all harmless and innocent as he thinks them,—if he lets them grow upon him, he will find that they are gathering into a terrible strength. They will soon prove too strong for his better resolutions. It is not resolution that can save him, with these deeper tendencies

all the while undermining it, and bearing him away. They will drag him into crime, in spite of himself. They will drive him to murder his kind master and lawful sovereign; they will make him climb over the corpse of his king, to the throne; and when he has once reached the pinnacle of ambition, he will fill the land with violence and bloodshed, to maintain his hold.

Had any one told Hazael, at this time, that this was the nefarious career he was about to enter upon, he would have thought them mad. He *knew* better,—so he would have flattered himself; he knew that he was incapable of so atrocious a villany. And, indeed, he might have alleged, with justice, that he knew he had no such intentions, but the reverse. He meant to be an honorable and upright man. The worst that could be said of him, was, that he had thought, within himself, how delightful it would be, if he were only king, by some good turn of fortune,—for instance, should Benhadad die in this sickness, (which, however, he hoped would not be the case,) and should it be his lot to succeed in the ordinary course of things. This was all. And he could keep these thoughts confined in the secure depths of his heart, where they could not possibly do any harm, let the event be as it might. This was but a few days before the imprisoned sentiments exploded in the horrible crime for which he was so blindly preparing. He stood on the very brink of the abyss, but knew it not, and confided in the innocency of his purposes.

Accordingly, we find that he went, with his accustomed obedience, to discharge the mission to Elisha, with which the king had entrusted him. We are told, in effect, that he "took a present with him, even of every good thing of Damascus, forty camels' burden, and came, and stood before Elisha, and said, Thy son, Benhadad, king of Syria, hath sent me to thee, saying, Shall I recover of this disease? And Elisha said unto him, Go, say to Benhadad, thou *mayest* certainly recover, [meaning, that there was nothing in the nature of his disease to prove fatal.] Howbeit, (added he,) the Lord hath showed me that he shall surely die! And Elisha settled his countenance steadfastly on him, until Hazael was ashamed. And the man of God wept, and said, I know the evil

thou wilt do unto the children of Israel: Their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and their women and children wilt thou dash in pieces. And Hazael said, But what! is thy servant a dog, that he should do this great thing?" So indignantly did he repel the suspicion! a likely thing, indeed, that Hazael, the good Hazael, the trusted and trustworthy servant, could ever perpetrate such an atrocity!

But the man of God knew him better than he knew himself. The prophet saw into his heart, and observed what was working within,—as a *clairvoyant*, it is said, may see into the vital organs, and perceive diseases, there, which have not as yet given any trouble, but which he knows will, in a few days, break out into a crisis. There lay Hazael's heart open before the prophet's eye. He saw, in it, those remoter tendencies which had not yet formed themselves into actual intentions, but which would soon assume that shape, as they were without any sufficient restraint. He saw the seeds of murder and ambition there. They had long been germinating, though Hazael had never suspected any thing of the kind. They were now almost ready to break forth into light; and still he was not aware of it, nor would he believe there was danger, when it was announced. Elisha broke off the profitless interview, by telling him plainly, "The Lord hath showed me that thou shalt be king over Syria;" and Hazael went his way.

From that hour, Hazael appeared to change at once. The latent germs he had so safely and so secretly cherished in his heart, began to take a more determinate form, and to show themselves in his demeanor; just as the seeds which the husbandman sows in his fields, after lying awhile to take strong root in the earth, suddenly shoot up, and appear above-ground. A day, or a night, is enough to make a total change in the appearance of the surface; but it is only the outgrowth of what had been, for a much longer time, maturing, in the hidden recesses underneath. The seeming change in Hazael was only a breaking forth of the tendencies which had long been operating within, and which, as he did not suppress them, were, from the very first, as sure of changing him into a

murderer and usurper, as the tares that are sown, are sure to change the face of the field where they grow,—but yesternight, a dull expanse of gravel, and this morning, all rank with life! There is no help for it, in either case, short of going down to the germs themselves, and rooting them up. If we let them grow, we can no more prevent the result, in the human character, than we can in our tillage-lands.

After his interview with Elisha, Hazael returned to his master. The king asked him, "What said Elisha to thee? And Hazael answered, He told me that thou shouldst surely recover,"—a very treacherous answer! which he framed by taking advantage of the form of the prophet's language; the meaning of which, however, he knew perfectly well. "He told me thou shouldst surely recover!" We see that this wicked servant has now made up his mind what he will do; he is ready for the murder. "And it came to pass, on the morrow, that Hazael took a thick cloth, and dipped it in water, and spread it on the face of the king, so that he died; and Hazael reigned in his stead!" So, this man,—who, but a day or two before, cried out with a burst of virtuous indignation, "What! is thy servant a dog, that he should do this great thing?"—has at length done it; and we have seen the gradual progress of those tendencies within, by which he was sure, from the very first, to do it, notwithstanding his resolves to the contrary, and notwithstanding his horror and resentment at the prophet for the suggestion.

We have sketched the history of this man's fall, because we thought it would, of itself, illustrate, more forcibly than any thing that we could say, the great law which holds in all human conduct and character. It shows that the course of our lives, and the ends to which we shall arrive, are determined by those elements in our hearts that lie down below our definite intentions; by those moral activities, out of which our intentions themselves grow. It is not so much the particular purposes which we consciously form to ourselves, nor is it so much the resolves which we make as to what we will do, or what we will not do, that prove effectual; it is the secret and often unnoted tendencies of our thoughts and affec-

tions, that govern the whole. These it is, which first overcome the opposing resolutions we had set up, or which give birth to new ones, and then bear us onward in their own current, like a noiseless but all-sweeping tide. People commonly seem to think it enough for them to resolve, at any given time, what course they will take, and to expect that they will then be sure to pursue it. There never was a more fatal delusion among men. We know that the world has always been full of such resolutions, which came to naught, because they were undermined and swept away by the still deeper currents of taste, thought, and feeling, that set in the opposite direction. There are thousands of good intentions, formed to-day, that will utterly fail, for this reason; thousands will be formed to-morrow, and in every subsequent period, that will prove to be nothing more than a straw against the force of a river. There is a fixed law that operates in this matter, as there is in every thing else; and wherever we can look deep enough to discover the workings of this law, the apparent excentricities of human conduct cease to be surprising. It is, then, no mystery that we are often left to do the very thing we had determined not to do, and that we neglect the duties we had meant to perform. In the most of these cases, the reason is, that we take little care of the remote springs of our action. We let the internal machinery of thoughts and fancies, of likings and dislikings, of affinities and attachments, go on at random, until they break out into some open and noticeable excess. If we guard our outward conduct, we think all is well; our hearts we neglect, deeming it of little moment what is passing in those unseen depths. We suffer wrong habits of taste and feeling to form there; we allow ourselves to become familiar with evil desires; and think there is no danger, so long as we are prudent enough to keep them to ourselves. But there lies our mistake; and a terrible mistake it is likely to be, in the end. Those hidden thoughts, and tastes, and desires, are seeds which we sow and cultivate in a soil that never proved barren, as yet. St. Paul says, "Be not deceived; God is not mocked; for whatsoever a man soweth, that also shall he reap." Nor are the laws of our nature ever mocked. Though those primary elements of our conduct are all

unseen by the world, still they are *there*, gathering strength within us. While we hug ourselves in fancied security, they are slowly, and so much the more treacherously, gaining the ascendancy over us; and, sooner or later, they will break out, unless they be corrected. We may be assured of this: that our hearts will prove too strong for all our prudence and watchfulness, and that they will eventually carry us in the direction whither they tend, in spite of our resolves to the contrary. They are the motive-power of our lives. "Keep thy heart with all diligence, for out of it are the issues of life." H. B. 2d.

Art. XI.

Remarks on Romans vi. 7.

"For he that is dead is freed from sin."

With this passage of Scripture, the readers of our religious literature must already have grown familiar. It is often quoted as a proof-text of the doctrine, somewhat prevalent among us, that sin and its punishment are confined exclusively to the present life. Of the truth of this doctrine, I frankly confess myself not satisfied; but whether true or false, I am fully convinced that this passage has no bearing whatever upon it.

I am aware that, to many excellent brethren, the whole subject presents itself in a very different light. To them the doctrine appears true, and the proof direct and conclusive. Great stress indeed, is laid upon the plainness and simplicity of the apostle's language, here. "Here," it is said, "we have the express declaration of the Bible in regard to this subject. We want no reasonings. Away with your speculations and philosophy, and give us the clear doctrines of the Bible. The apostle says distinctly that 'He that is dead is freed from sin;' and if the dead are free from sin, then there can be no sin in the future world; and if no sin, so no punishment."

All this I am willing to concede is very well, and in certain circles very effectively said. With me however it is not irresistible, because I have learned that the *apparent* is not always the *real* sense of a passage of Scripture, and also that in this imperfect world the most confident are sometimes mistaken. When our Saviour instituted the eucharist, he said "This is my body:" Language could hardly be more simple or explicit; but are we then to believe in transubstantiation, or heed the dogmatism of the Romish Church? By what means, but an absolute renunciation of reason, are we to accept the theological juggle which teaches us that Christ held his own broken body, in the form of some pieces of bread, in his own hands, and saw his disciples eat it before his eyes? The metamorphoses of Ovid, or the wonders of Aladdin's magic lamp, are more credible. It is no miracle indeed, to be believed, but an exhibition of *diablerie* that mocks our senses, or an unworthy play upon words that insults our intellect. The use of a single grain of common sense solves the difficulty at once. It is but a figure of speech, common to all languages, but especially frequent in the Oriental. The Saviour did not mean that this bread was really his body, for that was then before them, but simply that it might be regarded as a symbol of it, or was intended to represent it. Had the Roman Catholic Church interpreted the whole Bible in the same manner as it did these words of the Redeemer, it would have been a cardinal doctrine of it, that God is at once not only an infinite, invisible spirit, but also literally "a great rock;" and Christ, while he is the Son of God, would have also been literally "a vine," and "the door of the sheep." This would be to forget that the Bible came from God, who is the fountain of reason, and was addressed to man made in the image of God, and therefore rational. It has been well said, "The *meaning* of the Bible, is the Bible;" hence in our study of the sacred volume, we should bear constantly in mind, that it is not simply what the Scriptures say, but what they teach, that concerns us.

On inspecting the passage before us, it will be readily seen that its whole force, so far as the doctrine of future punishment is affected, depends on the meaning of the word "dead." If the term, "he that is dead," be taken

in its literal sense, then the apostle plainly affirms that those who have passed away from this world, are free from sin. But whether, on this supposition, we could safely conclude that there will be no future punishment, is a grave question, admitting of very serious doubt. The apostle certainly does not affirm it, nor does his language necessarily justify the inference. Besides, the facts of the divine government, so far as we are acquainted with them, seem very plainly to show, that punishment outlives the sins that call it down, and often the repentance and reformation that sometimes flow from it. Sin is too evil and bitter a thing, violation of God's holy law is too solemn and weighty a matter, to allow its consequences to be short-lived. We can not at our will put a stop to its terrible effects; and least of all can I see any reason why they should all cease precisely at the moment of death. Important as this event may seem to us, I am yet to learn how it can change our moral character, or in any manner affect our relations to the infinite goverment of God. But I do not propose to enter this field of discussion here. It would require too much time, and besides would draw us away from the proper business of this article: a simple exposition of the words of St. Paul in the passage before given.

In considering this subject, I propose to exhibit, in the first place, the *usus loquendi*, of the sacred writers, and especially of St. Paul, in regard to the words "death," "dead," etc. This will enable us to see the various manners in which it is possible to interpret the passage before us. In the second place, I shall examine the context, endeavor to trace out the apostle's course of argument and train of thought, and thus ascertain, if possible, what meaning he actually attached to the word in question.

I. Let us consider the several senses in which the sacred writers employ the words, "death," "dead," etc. For the sake of clearness, I will range these meanings in order, and exhibit some illustrations from the New Testament, under each.

1. Natural death. This word, I need not say, occurs in all parts of the Bible, as it does in every other book, in its common, well understood sense, expressive of that natural change, or some of its effects, which we observe to

take place in all living bodies, by which they cease to retain the powers or perform the functions of life, and under which they thenceforth more or less rapidly decay and mingle again with their kindred elements. Thus when a man, through old age, disease, or violence, has ceased to live, the Scriptures, as well as ourselves, speak of him as having died, suffered or tasted death, and being dead. Thus, in Gen. v. 5, "And all the days that Adam lived were nine hundred and thirty years, and he died." To Christ the Jews said, John viii. 53, "Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?" But this use of the words is to be found on almost every page of the Scriptures, and requires no illustration. Such is the primary and literal meaning of the words; and in some of the characteristics, relations or effects of natural death, are we to look for the ground on which is predicated all its secondary or figurative senses.

There is a peculiar use of the words "die" and "death," in the Scriptures, which I may notice in passing, very well worthy of attention. Probably from the fact that a violent death or capital punishment was so often inflicted in the ancient world, the words "die" and "death," came to be used for any kind of punishment, or for the misery, of whatever nature, that flowed from sin. All the consequences of transgression seem to have been grouped together under this word, as an emphatic expression of what all men dread. Owing to our ignorance of all the circumstances, it is difficult for us in many cases to say definitely whether literal or figurative death is intended. In other cases, it seems to be apparent. When St. Paul says, Rom. vi. 23, "The wages of sin is death," the notion of literal death is not admissible, and we are left to interpret the word as indicated above. (Compare also Rom. vi. 16; and vii. 5.)

2. Moral or Spiritual death. This use of the words is very frequent, especially in the New Testament. Its relation to the fundamental idea of death is not very apparent. It may have originated in the use of the word mentioned above, which as it signified the consequences of sin, was by a common figure of speech, applied to the cause itself. Thus death, which expressed the effects of

sin, came to signify also the sin itself, or generally a state of sinfulness. Perhaps it originated in this circumstance; as the dead were observed to be no longer amenable to the laws, or called upon for the duties of life, so the wicked acted as if they too were absolved from all obligations; that is, as if dead in respect to the laws and duties of religion. But however the use of the word in this secondary sense may be explained, the frequency of its occurrence with this meaning, is remarkable. Alienation from God, and a state of great sinfulness was called "death," and he who was in such a state was said to be "dead." Thus, in Rom. viii. 6, the apostle says, "To be carnally minded is death." So, in John v. 24, our Saviour speaks of those who believed on him, as having "passed from death unto life." The word "dead" is used in the same sense, in Matt. viii. 22, where Christ says, to one desiring to go and bury his father, "Follow me, and let the dead bury their dead;" that is, let those spiritually dead bury those literally dead. But more clearly still does St. Paul express himself in Eph. ii. 1, "And you hath he quickened who were dead in trespasses and sins." In like manner, in Eph. v. 14, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Compare also Col. ii. 13, and 1 Tim. v. 6.)

3. The Mosaic law, considered as dead, and Christians considered as dead to that law. St. Paul teaches us, Rom. x. 4, that "Christ is the end of the law for righteousness to every one that believeth;" and in Eph. ii. 14, 15, he represents him as having "broken down the middle wall of partition" between Jews and Gentiles, and "abolished in his flesh the enmity, even the law of commandments contained in ordinances." In accordance with this view he says, Rom. vi. 6, "But now are we delivered from the law, that being dead, wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter."

In like manner, the same apostle shows that Christians were to be regarded as "dead to the law." The reader by consulting Rom. vii. 1–6, will see how he treats and how he illustrates this subject. As a woman is bound to her husband as long as he lives, so was the Jew bound to the law. But Paul shows that through the death of

Christ, this relation had been broken up. The law had not only been abolished, or become dead, but they by their participation in Christ's death, were also dead to the law. "Wherefore my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead." The same thought is expressed in Gal. ii. 19, 20, "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ," etc.

It is obvious that this form of expression was intended to show that the law, since Christ had thus abolished it, was dead, and could no longer claim the obedience that once belonged to it. While on the other hand, as Christ, by his death was freed from its control, so all who participated in the virtues of that death, were in like manner dead to the law. Its power could no longer be acknowled, but Christians were henceforth bound to live to Christ.

4. Dead to sin. As those who were alienated from God, and were ignorant of the grace and spirit of the gospel, were said to be morally or spiritually dead, so on the other hand, those who believed the gospel, and had thus become united with Christ and shared in his life, were said to be "dead to sin." Sin seems to have been contemplated as a tyrannical master, while sinners were regarded as his slaves. Our Saviour says, John viii. 34, "Whosoever committeth sin is the servant (or slave) of sin." So also, Paul, Rom. vi. 16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" Now St. John tells us that "whosoever believeth that Jesus is the Christ, is born of God," and that "whatsoever is born of God overcometh the world." In other words, he who believes in the gospel of Christ, is brought under the highest obligations and the strongest motives to a holy life. In the emphatic language of the beloved disciple, "whosoever is born of God doth not commit sin; he cannot sin because he is born of God." This strong language is not to be interpreted in an absolute manner, as if the Christian were of necessity perfectly sinless, for John himself says in another place, "If we say that we have no sin, we deceive ourselves." The apostle means that the Christian has

been redeemed from the dominion of sin; he is no longer under its control.

Now this Christian state, St. Paul calls, being "dead to sin." He says, Col. i. 13, that the Father "hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son." So, Rom. vi. 2, "How shall we that are dead to sin, live any longer therein?" Formerly, (see verse 20,) they had been "servants of sin," and then they "were free from righteousness;" "but now, (verse 22,) being made free from sin, and become servants of God," they were called to holiness of life. (Compare also Rom. vi. 11, and 1 Pet. ii. 24.)

It will not be supposed that I have embraced every shade of meaning which the words "death," "dead," &c., exhibit in the New Testament. This I have not attempted; but I think these may be regarded as the principal heads under which the words would naturally be arranged.

Of these four meanings of the words under consideration, only two are possibly applicable to the passage of Scripture before us. It cannot be said that he that is spiritually dead is freed from sin, nor of him that is dead to the law, unless that should be regarded as equivalent to being dead to sin. Either he that is dead in the common sense of the word, is freed from sin, or he that is dead to sin is free from it. Which did the apostle mean?

II. To answer this question, we must examine the context, trace out the apostle's course of thought, and thus ascertain what relation this passage holds to its connection.

In the preceding chapter, the apostle had been drawing a protracted and remarkable contrast, or presenting a series of antitheses, between sin and its consequences on the one hand, and divine grace and its influences on the other. Adam and Christ, offence and free gift, condemnation and justification, sin and grace, death and eternal life, are here exhibited in such a manner as to show triumphantly that where sin abounded, grace did much more abound, and that if sin has reigned unto death, so shall grace reign through righteousness unto eternal life, by Jesus Christ our Lord. This closes the fifth chapter. The sixth opens by presenting an objection to this broad,

cheering view of the gospel. By a singular coincidence, it is precisely the objection that constitutes, to-day, the prominent, standing, orthodox difficulty in respect to universal grace and salvation, namely, that the doctrine is licentious. "If these things are so, shall we not continue in sin?" How it was in the apostle's times, I know not, but many in our day tell us very plainly that if they believed as we do, they would not only continue in sin, but plunge into it deeper.

Now it is the aim of the apostle in this chapter to answer this objection, and to show that the gospel not only does not encourage sin, but on the contrary lays the Christian under the greatest obligations, and the strongest motives, to live a blameless and holy life. "How shall we that are dead to sin," he asks, "live any longer therein?" (Verse 2.) That the believers in Christ are so dead, he proves, by showing that when they "were baptized into Christ," they "were baptized into his death." (Verse 3.) They were even "buried with him in baptism into death," and also shared with him "a newness of life." (Verse 4.) Thus they had been planted with him in the likeness of his death, and were brought forth also in the likeness of his resurrection. (Verse 5.) Their old man had been crucified with Christ, that the body of sin, that is, their sinful character and inclinations, might be destroyed, so that thenceforth they should not serve sin. (Verse 6.)

It is perfectly clear that thus far the apostle is considering Christ's death on the cross, his burial and resurrection as literal facts, central facts in the gospel. At the same time he carries along with these facts a fine spiritual application of them, in their virtue and influences, to all Christians. Christ died literally. Christians were partakers of this death by their spiritual union with him, and were so said to be dead with him; he also was buried and rose again the third day, in which his disciples were likewise spiritual participants. As he came forth to a new life, so did they, but his was in heaven, while theirs was here on earth; their old man which is corrupt according to deceitful lusts had been crucified, and they had put on the new man which after God is created in righteousness and true holiness.

In verse eight, the apostle pursues the argument, show-

ing that if we be thus dead with Christ, we believe that we shall also live with him; that is, we shall exhibit in our lives here, our participation of his spirit. "Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." Now comes the practical use of these great facts. "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ. Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof."

It is not necessary to follow the apostle farther. It may safely be said, that through this whole chapter there is not a word relating to natural death, except what is spoken of Christ, unless we give that meaning to the passage before us. All that relates to Christians, concerns their death with Christ, or their death to sin; from which their obligations to virtue are so strongly and effectively urged. They were as really alive as the reader is this moment. They had neither been crucified, dead, nor buried, literally; but, in a certain figurative, spiritual sense, they shared with him in all; and so, sharing in these, they could not, without great guilt, fail to consecrate themselves to Christ, and, being made free from sin, to become the servants of righteousness.

The argument of the apostle, then, is simply this: The doctrine of grace does not lead to licentiousness, because the believer is dead to sin by his union with the death of Christ; and, being planted in the likeness of his death, he must also appear in the likeness of his resurrection; that is, he must live holily. The old man is crucified with Christ, so that the body of sin might be destroyed, that the believer should not serve sin; "For he that is thus dead with Christ—dead to sin—is freed from sin." And as Christ, by dying to sin once, now lives forever unto God, so should the Christian reckon himself also dead to sin, and alive to God and holiness.

This exposition, it will be observed, agrees at once with Paul's *usus loquendi* in respect to the word *dead*, and also with the aim and argument exhibited in the context. Against the hypothesis that it was of natural death or the literally dead the apostle here spoke, it may be urged:

1, that he was not proving that all men will be sinless the moment they die, but that Christians should be holy here; and 2, that the fact asserted on this hypothesis is itself a most remarkable one, not to be thrown in as it were by accident in the course of an argument introduced for quite another purpose, but demanding no little proof for its own support. I doubt if we attach any very definite meaning to our words, when we talk of a sinner's being freed from sin by natural death; of millions of our race being purified in a moment, by some kind of mechanical means, we know not what, but entirely without any moral action of their own souls, repentance or faith, and by simply crossing the mysterious line that separates the present from the future. T. J. S.

Art. XII.

The Resurrection as a Figure.

There is, in the New Testament, a class of passages in which the life of the true Christian is figuratively represented by the state of men beyond the resurrection. Such passages, we are accustomed to say, speak of a moral resurrection. It would be more proper, perhaps, to say that they speak of a *figurative* resurrection. The change denoted is indeed moral; but it is figuratively expressed; and the figure is derived from the immortal state. The resurrection is the figure; the Christian life is the thing represented. When, for example, men are said to pass from death unto life, applied as this language often is to a moral change in this world, the language employed is not such as literally expresses the change referred to. It is evidently figurative; and the figure is taken from the change men undergo in passing from this to the immortal world. This fact must be perceived, or the sentiment, as well as force and beauty, of many passages, will be lost. The most important passages of

this kind, we propose to bring before the reader in this article. And at the same time that we illustrate their phraseology and sentiment, we shall be able to infer some important facts pertaining to man's final state.

(Rom. vi. 1–13.) "What shall we say, then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life, [or a new life.] For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin [or sinful body] might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members, as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

This passage, otherwise obscure and almost unintelligible, becomes plain, and is seen to convey a consistent and rational sentiment, when we understand the figure here employed. The apostle regards all Christians as having, with Christ, been crucified and introduced into the resurrection state. Their baptism, while it bore an analogy to the death and resurrection of Christ, was an emblem of their own death and resurrection. Being, therefore, now in the spirit world, the body of sin, or sinful body, having been destroyed, they should not henceforth serve sin. They should walk in the new life on

which they had entered. They should imitate Christ, and with him, live unto God. They should yield themselves unto God, as those that are alive from the dead. In other words, they should imitate those that had literally passed into the resurrection state; or, as the language may be construed, they should yield to God, as being themselves in the state of the blessed.

Such is the figure. But though a life of purity in the other world is here made the emblem of Christian character, it is not assumed that Christians, *as they are*, come up to this high position. Hence they are admonished not to yield themselves unto sin, or allow sin to reign in their mortal bodies.

From this passage it will be seen, first, that baptism is made an emblem of the resurrection. Several other instances of the same usage, will be introduced as we advance. The phraseology associated with baptism, is suggested by the nature of the comparison. "*Buried* with him by baptism." Baptism is a kind of burial. "*Planted* together," is a different figure, and is taken from the seed that is planted in the ground, and grows up into a new life. The resurrection is analogous to this; and the meaning is, that as Christians had been planted together with Christ, so their new life should be like his. Again, it is obvious that this passage regards the resurrection state as one of freedom from sin. He that is dead, is freed from sin. They that are alive from the dead, yield themselves unto God. With such, the body of sin is destroyed. "How shall we, that are dead to sin, live any longer therein?" takes all its force from this sentiment. Christians are dead to sin. They have passed into the resurrection state. How then shall they live any longer in sin? Their condition shuts out all sin. This is the idea thus figuratively expressed. Of course it is the condition assumed by the figure, and not the real condition of Christians, that is had in view. This is only one of many instances where the phraseology, connected with this subject, can be explained only by considering the figure that suggests it; and without this consideration, it would be extravagant and absurd. The apostle's illustration is fitted to impress this salutary truth, that, if the state of the blessed in heaven is a desirable one, the purity of

character on which their happiness depends, should be no less an object of earnest pursuit by Christians on earth.

The figure we are now considering, is of frequent occurrence in the writings of Paul, and not uncommon with the other New Testament writers. Another example occurs in Rom. vii. 1–6. After alluding to the marriage bond, as being destroyed by the death of either of the parties in the marriage contract, the apostle proceeds thus: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit, [the fruit of this marriage,] unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit, [the fruit of the former marriage,] unto death. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter."

The meaning of this passage will not be likely to be mistaken. The Jews who had embraced Christianity, were as much freed from their obligations to the law of Moses, as the husband and wife were free from each other, by the death of either. To express this idea, in one part of the passage the law is said to be dead, and in another, Christians are said to be dead to the law, so that, in either case, all obligation to the law was at an end. Farther than this, the sentiment is plain, that, though men, before the dissolution of the body, bring forth fruit unto death; after death, they may be expected to bring forth fruit unto God.

In the same chapter, the figure is resumed for another purpose, and is continued into chapter eighth. Here Paul describes the conflict between the flesh and the spirit, and proceeds thus: (Rom. vii. 24, 25; viii. 1–13.) "O wretched man that I am! who shall deliver me from the body of this death? [or this dead body?] I thank God [for deliverance] through Jesus Christ our Lord. So then, with the mind, I myself serve the law of God; but, with the flesh, the law of sin. There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law

of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit. For they that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the spirit. For to be carnally minded, is death; but to be spiritually minded, is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit; if so be that the spirit of God dwell in you. Now, if any man have not the spirit of Christ, he is none of his. And if Christ, be in you, the body is dead because of sin; but the spirit is life, because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh to live after the flesh. For if ye live after the flesh, ye shall die; but if ye, through the spirit, do mortify [put to death] the deeds of the body, ye shall live."

The resurrection state, as an emblem of the true Christian life, is obvious throughout this passage; and much of its language can be accounted for and explained, only by keeping in view this figure. Christians are not in the flesh, but in the spirit, or spirit-world. They are, therefore, free from the law of sin and death. There is now, no more condemnation to them. They are delivered from the body of death. They do not walk after the flesh, but after the spirit. At the same time, however, that such language is used, the apostle does not forget that he and his brethren are yet really in the body, and exposed to the temptations of the flesh. Hence his frequent admonitions not to yield to the solicitations of earthly passion; hence, too, the admirable description he gives us of the warfare of flesh and spirit, which no one will fail to appreciate, who has ever tried to live a true Christian life.

Much of the apostle's language is suggested by the

figure he employs, and not by facts; and by the figure, and not by facts, it must be explained. The careful reader will not mistake the sentiment. One clause that seems to conflict with the rest, may receive an additional word of comment. What are we to understand by "quickening our mortal bodies?" Does Paul mean that the body that is dead because of sin, the flesh in which he confesses there is no good thing, the body of death from which he desires to be delivered, whose deeds he exhorts his brethren to mortify, or put to death—does he mean that this body is to be quickened, and brought into the immortal state? Such an idea is clearly opposed to the general tenor of his reasoning, both here, and in numerous other places. The most consistent view we can take of this passage is, that, though the apostle had used immortality as a figure of the Christian life, and, by virtue of that figure, had regarded all Christians as no longer in the flesh; yet he immediately turns his attention to their real condition, as being still in the body, which he says should be quickened by the spirit that dwells in them; that is, they should not let sin reign *in their mortal bodies*, nor yield their *members* as instruments of unrighteousness unto sin; but yield themselves unto God as those that are alive from the dead, and their *members* as instruments of righteousness unto God. There is a passage in 2 Cor. iv. 10, 11, that may illustrate the subject. "Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live, are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

It is obvious, from the writings of the New Testament, that the resurrection of the dead, whether spoken of as a fact or a figure, will consist in laying aside the flesh, or earthly body, and assuming one that is new and spiritual, entirely distinct from the former. And though, in the passages we are explaining, the resurrection is used only as a figure, its true character as a reality may be as correctly inferred, as it could from any statements that may be adduced, where our introduction to the immortal state is distinctly had in view.

(2 Cor. v. 14–17.) "For the love of Christ constrain-

eth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."

The language of this passage becomes more intelligible than it otherwise could be, when we perceive the figure on which it is based. All true believers have gone with Christ into the resurrection state. They should, therefore, no longer live unto themselves, but unto him that died for them and rose again. They know no man after the flesh; because they are not in the flesh; and though they may have known Christ after the flesh, yet now they know him no more; that is, they know him no more after the flesh. They are new creatures—old things are passed away—all things are become new. Now, all this language is fit and becoming, when it is understood that the immortal life is had in view; but it would be very extravagant, if understood as describing the real state of Christians on earth.

(Gal. iii. 27, 28.) "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus."

Baptism is here made the emblem of death and the resurrection, as in other instances. Christians, by baptism, have passed into the other world. They have put on Christ, or the spiritual nature. And in that state, all distinction of sex, or nation, is destroyed.

(Gal. v. 16, 17, 24, 25.) "Walk in the spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary, the one to the other; so that ye can not do the things that ye would. . . . And they that are Christ's, have crucified the flesh with the affections and lusts. If we live in the spirit, let us also walk in the spirit."

Christians have crucified the flesh, and have thus passed into the spirit-world; and being in the spirit, they should walk in the spirit. In the immediate connection, Paul gives us a long list of what he calls "the works of the flesh;" and what sin there is, that is not here expresseed or implied, it would be difficult to conjecture; and the plain inference is, that when the flesh is laid aside, these sins will be laid aside with it. We know not how the existence of sin in the other world, can be reconciled with the apostle's reasoning.

(Eph. ii. 1–6.) "And you hath he quickened who were dead in trespasses and sins; wherein in time past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom, also, we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. . . . . For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Christians have passed into the spirit-world with the Saviour. They now sit in heavenly places with Christ. They are new creatures, having been created unto good works, wherein it is ordained of God that they shall walk. They once walked according to the course of this world—they now walk according to the course of a higher and better state. They were by nature, (the earthly nature,) children of wrath, even as others. That nature is now laid aside, and they are no longer children of wrath.

This language does not well apply to the real condition of Christians on earth. It is obviously figurative, and borrowed from the state of the blessed, beyond the sins and imperfections of earth. It places before us a high position of spiritual excellence, at which it is our privilege to aim; but which we can hope fully to reach, only after we have passed the resurrection change.

(Eph. iv. 22–24.) "That ye put off, concerning the former conversation, the old man which is corrupt according to the deceitful lusts: and be renewed in the spirit of your minds; and that ye put on the new man, which, after God, is created in righteousness and true holiness."

(Col. ii. 10–13, 20.) "And ye are complete in him, which is the head of all principality and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. . . . Therefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?"

The use of baptism, as an emblem, here again makes its appearance, in the same manner as in other passages. Christians are quickened or raised from the dead with Christ. They have, therefore, put off the old man which is corrupt, and have put on the new man, which, after God, is created in righteousness and true holiness. They are forgiven all trespasses. They have put off the body of the sins of the flesh. They are complete in Christ.

This is doubtless true of Christians, and all men, in the resurrection state; and for this reason such language is used; but much must be abated from the literal sense, to make it suit the real condition of the best men in this lower world.

(Col. iii. 1–11.) "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify, therefore, your members which are upon the earth. . . . Lie not, one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge, after the image of Him that created him;

where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all."

Christians should act in harmony with their position. Having entered on the spiritual state, they should seek those things which belong to that state. So far as this present world is concerned, they are dead, and their life is hid, from the observation of men on earth, with Christ in God. When therefore Christ, who is our life, shall appear—when the veil that separates between this world and the next shall be removed—then shall we be seen with him in glory.

This passage that has greatly embarrassed interpreters, is very clear, when the nature of the figure is once understood, by which its peculiar phraseology is suggested. Without this understanding, it must remain forever in obscurity.

(Phil. iii. 10–16.) "That I may know him and the power of his resurrection, and the fellowship of his sufferings; being made conformable unto his death, if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing."

In view of the passages already quoted, and the remarks made upon them, no one can fail to perceive the train of thought that occupied the mind of Paul when he penned this language. How much better then to explain it by common usage, by which it is made to teach a beautiful and consistent sentiment, than to put upon it a construction that has no usage to support it, and one, besides, which charges upon the apostle the greatest inconsistency. For where, in the Bible, is a literal resurrection placed

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before us as an object to be reached by human effort? And what necessity was there that Paul should inform his brethren that he had not yet attained such resurrection?

Though it was customary with the apostle to represent the Christian life by the state of perfection beyond the grave, yet he was conscious that the figure far exceeded the reality. He had not yet attained that high position; but he strove hard to reach it, or, at least, to make all possible approximation towards it.

The most obscure part of this passage is that where the following language occurs: "if that I may apprehend that for which also I am apprehended of Christ." But this will not be difficult, if we consider the figure of a *race*, which seems to be had in view, and understand that the word "apprehend" means "to lay hold of."

The idea, therefore, seems to be, that Jesus had laid hold of the apostle and constrained him to engage in this race; and now he himself was striving hard to reach forward and seize the prize that lay before him. Or, may not the idea be, that, while Paul is engaged in this race, Jesus is by his side, and helping him onward with all possible speed? The particular thought, however, that might have suggested this phraseology, is not important to our present discussion. What kind of resurrection the apostle sought to attain, (the only important point,) must be obvious to every one.

(Heb. xii. 22, 23.) "Ye are come unto mount Zion, and unto the city of the living God, and the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect."

That this passage, and much more in the same connection, relates to the Christian dispensation, as contrasted with the Jewish, does not admit of doubt. Yet I apprehend that much of its language was suggested by the practice of representing the new dispensation by the higher state of immortality. The new Jerusalem had not yet come down out of heaven. (Comp. Gal. iv. 26, and Rev. xxi. 2.) The general assembly and church of the first born were then in heaven; and so were the spirits of

just men made perfect. The subsequent use of *heaven* and *earth*, agrees well with this view.

(1 Pet. iii. 18–22; iv. 1–6.) "For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also he went and preached to the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth now save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God: angels and authorities and powers being made subject unto him. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of crime, revellings, banquetings, and abominable idolatries, wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you; who shall give an account to him who is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

This passage is so similar to passages already quoted, that I am constrained to place it in the same category. I will give some additional reasons for this opinion.

1. The case of Noah and the antediluvians is here referred to, as we understaud it, for the purpose of comparison. Is not this substantially asserted in the expression, "the like figure?" This is certainly so of one branch of the representation. Is not the same thing implied of the other? Hence, while the salvation of Noah and his family by water, is emblematic of the salvation of Christians by baptism, may we not conclude that the con-

demnation of the "disobedient" antediluvians, is, in like manner, an emblem of the sinful condition of men at the time our Saviour was upon earth? If it be said that the preaching of Christ was to the same persons that sinned in the days of Noah, we reply, that it is not uncommon, in the use of figurative language, to apply to the figure what can be affirmed only of the thing represented, and *vice versa.* So long, however, as the thing is understood as a figure, no one is misled by such usage.

2. The salvation that is placed in contrast with the condition of the spirits in prison, is represented as a present salvation. Baptism doth *now* save us, by the resurrection of Jesus Christ. We are now saved, by being introduced with Christ into the immortal state. Others are not thus saved, but are still in the fleshly prison, from which we have been happily delivered. The use of baptism, in this passage, in connection with the resurrection of Christ, is so similar to other passages already noticed, that I think it will be at once recognized as expressing the same idea.

3. The latter part of the passage agrees well with the foregoing interpretation. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."

There is evidently something implied here. As the passage now stands, it seems to teach that Christ, before his death, had sinned and lived to the lusts of men; but that, after he had suffered in the flesh, he ceased from these things. Such language, we know, can not apply to the Saviour. I think the following expresses the true sentiment: Forasmuch as Christ has suffered for us in the flesh, and passed into the resurrection state, arm yourselves likewise with the same mind, having by your baptism emblematically suffered with him, and with him passed to the spirit world. For he that hath suffered in the flesh, as you have done, hath ceased from sin, that he no longer should live the rest of his time to the lusts of men, but to the will of God.

The rest is in harmony with this view. "For the time past of our life may suffice us to have wrought the will of

the Gentiles, &c. Who shall give an account to him who is ready to judge the quick and the dead." Can any one doubt that the allusion is the same here, as in 2 Tim. iv. 1, and other passages, where the coming of Christ to judge the quick and dead, is well understood as relating to a judgement that he should execute on earth, and which he was about to commence? And if the *quick* and *dead* have here a moral reference, and express moral conditions in this world, we can see no necessity of referring any portion of this passage to the other state of existence, except as that state is made a figure of a present condition, in the manner we have explained. Hence the following, in the same connection, must be supposed to harmonize with the rest of the passage; "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." The dead here referred to, are the dead in tresspasses and sins; the spirits of men in prison, those that are in the lower world; (to keep up the figure,) in contrast with the *quick*, or those that are with Christ in a higher state. The gospel was preached to them, that they might be judged with a judgement fitting their condition, as men in the flesh, but live according to God in the spirit. In other words, the design of preaching to them was to bring them, with others, into the resurrection world, where they could live a pure and holy life. This interpretation brings the passage into harmony with other similar passages, not to say into harmony with itself; while a literal interpretation finds no parallel, and is not in harmony with the spirit of the passage.

That those in prison are called *spirits*, does not conflict with this interpretation. On the contrary, does not the passage itself suggest this term? One class is regarded as spirits, having passed into the resurrection state—what is more natural then, than that the other class should be spoken of in the same way?

4. If it be true, as this same passage asserts, that "he that hath suffered in the flesh hath ceased from sin," is it not true of the antediluvians as well as others? and what object there could be in preaching to those who had not sinned for more than two thousand years, it will not be

easy to explain. If it be objected that we have interpreted the language "he that hath suffered in the flesh hath ceased from sin," as a figure, we reply that all the fitness and propriety of the figure depend on its verity as a literal statement. This has been made sufficiently obvious before, and need not be enlarged upon.

5. That the Saviour preached to any but the antediluvians, is not affirmed, though multitudes, as vile as they, had gone down to the grave. Besides, the common representation of the New Testament (and this passage asserts the same thing) is, that Jesus is now in heaven, seated at the right hand of God; and no intimation is ever given of his preaching to spirits in prison, since his ascension to that position. And that this one instance of his preaching in the other world, should have occurred, and no other; when the occasion for such preaching, if there ever was occasion for it, has never ceased, is a sentiment that should be sustained by the clearest testimony, or not proposed as an article of Christian faith.

The Saviour, as well as the apostles, has used the form of illustration which we have been explaining. The most important passage, perhaps, is that contained in John v. 21–30. "For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgement unto the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgement also, because he is the Son of man. Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of

mine own self do nothing. As I hear, I judge; and my judgement is just, because I seek not mine own will, but the will of the Father which hath sent me."

That the future world is here had in view, as a figure, the same as in other passages, I think may be safely affirmed, in view of the language with which this question begins. The Father raiseth up the dead and quickeneth them—he raises up the dead to immortal life—he raises up all men to that state. Even so the Son quickeneth whom he will—he raises up and quickens the morally dead—he quickens all true believers. The one resurrection is an emblem of the other. But Christ has other work to do besides raising up and quickening the dead. The Father judgeth no man, but hath committed all judgement unto the Son. *Quickening* and *judging*, however, are regarded as separate and distinct offices. Those that are judged, are not quickened; those that are quickened, are not judged. These classes are regarded as being in two separate existences; and there is nothing in the resurrection state that can properly represent a state of condemnation. That state, as we have seen, is often used to represent the life of the true believer; but it is never used to denote a condition of unbelief, sin, or condemnation. This fact is exceedingly significant. But to proceed. He that hears Christ's word, and believes on him that sent him, is not come into condemnation, but is passed from death unto life. He has entered the spirit world. The unbeliever is yet in the flesh. To the one there is now no condemnation; (Rom. viii. 1;) the other is condemned already.

"The hour is coming, and now is." The moral resurrection is now in progress—believers are constantly passing (so to speak) into the state of the blessed. Unbelievers are still in the lower world. The Saviour has life for the one, and condemnation for the other. And the time is ultimately to come, when all shall hear his voice and come forth; they that have done good, (they that hear his voice and believe, as before stated,) unto the resurrection of life; but they that have done evil, (they that hear his voice but do not believe,) to the resurrection of damnation.

The term *resurrection* is here applied to the bad, as

well as to the good; but this is because the form of language here employed, seemed, by a sort of affinity, to require it; but the construction forbids the supposition, that this class of persons are changed to the resurrection state. They are still in the lower world, and subject to condemnation. They have not passed from death unto life. The figure employed, not only shuts them out of the same *condition* with the believer, but from the same *state of existence.* Indeed, nothing is said directly of the believer's *condition.* He passes into life beyond the resurrection; and the presumption that that state is a happy one, is all the assurance that this figure gives us that their condition is better than one of unbelief. It is the universal recognition of the resurrection state as exclusively a happy one, by the sacred writers, that gives significance and propriety to this figure, when thus employed.

We say, again, that the resurrection state is a common figure to represent the condition of the true believer; but it is never used to denote a state of sin, unbelief, or condemnation. And yet, if men are raised to a state of sin and misery hereafter, as well as to a state of purity and joy, why is not the figure as applicable to represent the one condition as the other, in the present world? And I may add, when Paul exhorted his brethren to imitate those that are alive from the dead, why did he not qualify his language, by defining which class of the dead he would have them imitate?

Other passages, in this same Gospel, will receive elucidation from our present discussion. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven." "For the bread of God is he that cometh down from heaven and giveth life unto the world." "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "All that the Father giveth to me shall come to me; and him that cometh to me, I will in no wise cast out." "This is the will of him that sent me, that every one that seeth the Son and believeth on him, may have everlasting life; and I will raise him up at the last day." "No man can come to

me, exeept the Father which hath sent me, draw him; and I will raise him up at the last day." "It is written in the prophets, And they shall be all taught of God." "Every man therefore that hath heard and hath learned of the Father, cometh unto me." "He that believeth on me hath everlasting life. I am that bread of life." "This is the bread than cometh down from heaven, that a man may eat thereof and not die." "If any man eat of this bread, he shall live forever." "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." "He that eateth this bread shall live forever." "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." (See John vi. 27–63.)

All through these quotations, which are found in one continuous discourse of the Saviour, the leading idea on which their peculiar phraseology is based, is that of an analogy between the resurrection state and the present condition of true believers. The strong language employed, "shall never hunger," "shall never thirst," "shall never die," "the last day," &c., are all to be referred to the figure; and by that only can be rationally accounted for or explained. So the language of Jesus to Martha, (John xi. 25, 26.) "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die," finds a sufficient vindication only in the views we have presented.

There is another class of passages where the figure we have been discussing appear but obscurely; and yet their peculiar forms of expression are doubtless suggested by the same train of thought as in those we have already examined. For it will readily occur to every one, that when a figure of speech becomes common with a writer, or class of writers, it will many times make its appearance in parts, or in a manner quite obscure; and yet it must be recognized, or the passage where it occurs, will not be understood. This remark, will apply, I apprehend, to the passages about to be introduced.

(1 Cor. iii. 3.) "Ye are carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men." True Christians, being in the spirit-world, should walk as angels, and not as men. Those who walk as men, are evidently yet carnal, or in the flesh.

(1 Cor. vi. 3.) "Know ye not that we shall judge angels; how much more things that pertain to this life?" The passage last quoted will help to explain this. Christians are not men, but angels; and if they are qualified to judge each other in spiritual matters, they should be regarded as no less competent to judge in matters pertaining to this life.

(1 Cor. v. 5.) "To deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." To subject such an one to a discipline that will tend to his repentance and salvation, is all that need be understood from this passage. For, to crucify the flesh, or destroy it with its affections and lusts, is enjoined on all men; and the design is that the spirit may be saved in the day of the Lord Jesus.

(1 Cor. xv. 29.) "Else what shall they do, which are baptized for the dead, if the dead rise not at all? Why then are they baptized for the dead?" It has been seen, from several passages, that baptism is an emblem of the resurrection. May not this usage be sufficient to explain the language of Paul just quoted? There can be no doubt that some of those whom he was addressing had been baptized on embracing Christianity. This ceremony, however, as an emblem of the resurrection, is unnecessary, unless the dead are raised up. If "*for* the dead" be understood as "*instead of* the dead," which has been the common opinion, I believe, this need not conflict with our construction. Baptism was not death or the resurrection; but it was in the place of these. It represented them, as an emblem. The baptized were not the dead; but they were *for* the dead, or in the place of the dead. This may seem a forced construction; but it is the best one we know of, and requires the least constraint.

(1 Pet. i. 23.) "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which

liveth and abideth forever." (1 John iii. 9.) "Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." The Christian life is represented as immortal, incorruptible and sinless. Is not such language suggested by a comparison of this condition with the immortal state? W. E. M.

Art. XIII.

The Divine Character our Moral Standard.

Our Saviour says, "Be ye therefore perfect, even as your Father which is in heaven is perfect,"—not *as* perfect as your Father, but perfect in the same way with him. Nor do we suppose he meant that we can become thus perfect, in our current sense of the word; because that would be attributing to us a capacity transcending our nature. The epithet "perfect," in the New Testament, has a signification somewhat different from that which we commonly understand by it in modern speech; it admitted various degrees of positive excellence, as our word does not. It was nearly tantamount to "true," or "right," when used in a moral sense. The purport of the passage may be sufficiently expressed in the following form: Be ye of the same mind with your Father in heaven. We are to imitate him, to be like him, to take his moral perfections for our example; and, in all our feelings and principles of action, to keep his character before us as the standard to which we are to conform our own.

We shall better see the force of this injunction, if we take it in connection with the words preceding. Says Christ, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, ... that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth

rain on the just and on the unjust. . . . . Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. v. 43–48.) Do not take the rules and maxims you have heard of men, for your directory, but keep your eye single on the character of your heavenly Father, as your standard, and regulate your hearts by that. No matter, to you, what the world calls right; see that you be actuated by the principles which God exercises. Live in his spirit, and be his children by resembling him.

It will be perceived, from the context, that our Saviour enjoined this with special reference to the duty of loving our enemies, because that God loves his enemies, that is, "the unjust," and "the evil." Let us be particular to observe the ground on which this is urged, namely, our natural obligation to conform to the divine example. If God did not love his enemies, it would become our duty not to love ours; for, at all events, we ought to be like him in our disposition and principles of action. "Be ye perfect," or right, "even as your Father in heaven is so," —this is a universal law, binding us in all our moral relations, and extending to every element in our character.

We have introduced these considerations, because they appear to bring before us, in a very forcible manner, the foundation on which all our moral and religious duty rests, and on which it must for ever rest,—the immutable law by which we are bound to resemble God, in the spirit and temper of our minds. Religiously speaking, we cannot be his children, any farther than we conform to him in these respects. The purport of our Saviour's injunction is, Love your enemies, that ye may be the children of your Father in heaven; for ye see that he has set you the example, in his own administration: he makes his sun to rise, and the rain to fall, on the unjust and evil, who are his enemies, as well as on the just and the good, who are his friends. We suppose it so self-evident, as to need no labored illustration, that all true righteousness, on our part, consists in our having the same spirit, in some degree, that God has; in our wills being brought into agreement with his; in our acting from the same principles within, that reign in him; in our loving what he loves, and hating what he hates; in our cherishing the same af-

fections that he exercises,—and thus becoming the moral image of himself. The nearer we are like God, in all these respects, the nearer right are we, and the more approved in his sight.

Having placed this great and fundamental law of duty in open view before us, we propose, now, to show the bearings which it has on certain doctrines, in the Christian church, concerning the divine character and government. We shall find it determines several very interesting points of this kind, which are in question among religious people.

Of all subjects, ever presented to us, there can be none more important than those which relate to the divine disposition towards the world of mankind. How is the Almighty disposed towards us? What is the temper, or spirit, of God, with regard to us? We may answer, in general terms, that the New Testament assures us that he "is Love;" that the gospel, in its very nature, reveals him to us in the character of a Father, of infinite compassion, who so loved the world that he gave his only-begotten Son to be the Ransom for all, and the Saviour of all. This truth surrounds and encloses all the doctrines of Christianity; it is as the galaxy in that firmament of glory which Jesus Christ disclosed in the heavens above us. But still it is known to be a question, with many, whether this infinite love of our Maker is exercised directly towards the wicked, as towards the righteous, and whether sinners are not in some way excluded from it,—at least whether they are its objects in common with the opposite class. Notwithstanding that St. Paul answers this question, by saying, that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us," and that "God, who is rich in mercy, for the great love wherewith he loved us even when we were dead in sins;" notwithstanding that St. John says, "Herein is love, not that we loved God, but that God loved us," and that "we love him because he first loved us,"—still, this is not the prevailing sentiment among religious men in our times. It is one of the most difficult tasks to persuade people that our Father in heaven really loves all mankind, "the just and the unjust, the evil and the good,"—notwithstanding that the whole system of the Christian dispensation, including the authority itself of the gospel, is based on

this very truth. Christ rests his mission from heaven on this one fact, that "God so loved the world," which was then dead in sin, and at enmity with its Maker, yet that "God so loved the world that he gave his only begotten Son,"—the highest act of love which the Father has ever made known. Take away this universal, impartial love, and the gospel falls to the ground at once; the foundation, on which Christ placed it, is gone. And yet, a great many Christians, good Christians otherwise, reluctate at this idea. There seems to be something offensive and shocking to them, in the doctrine that God regards his enemies with the same boundless love that he feels for *us*.

Now, for the present, we will pass by all the explicit affirmations of the Scriptures to this point; we will not stop even to consider the fact that the gift of a Saviour to the world was an everlasting demonstration of the divine love to sinners in its utmost intensity, and that this love breathes everywhere through the doctrines and the precepts of the gospel;—set all this aside, if we please. We will only bring the question down to the great law of duty: "Be ye perfect, even as your Father in heaven is perfect." It is but repeating what we have already observed, when we say that, if he does not love his enemies, it would be sinful and ungodly in us to love ours; for this would be to go contrary to his example, and to be actuated by a spirit the opposite of his. What is ungodliness? the indulgence of a disposition the reverse of his,—loving what he hates, and hating what he loves. Suppose the popular idea were true, that the just and holy Judge of the universe regards his enemies with abhorrence, such as will lead him to inflict upon them everlasting torment. In that case, we must regard our enemies with the same feeling; for there can be no question that we ought to be godlike. It will be recollected that this is the point which our Saviour enforces,—the importance of our being conformed to our heavenly Father's example, in this respect: "Love your enemies; bless them that curse you,"—Why? on what grounds?—"that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. . . . . Be ye therefore perfect," like him. All the forgiveness that we

may exercise towards those who wrong us, all the love that we may feel for those who hate us, is but as a drop from that infinite ocean of benevolence which reaches to all who are enemies to God by wicked works. It is God's own spirit in us. It was the spirit of God, in Christ, that led him to lay down his life for the world when it was dead in trespasses and sins. Had it not been for the infinite love of the Father to the ungodly, a Saviour would never have been sent to them from the bosom of divine mercy; nor should we have been called upon to love our enemies, in order to become the children of God. The reverse would have been demanded. And here we may see, also, that the essence of all the commands demonstrates the truth we have presented. They flow forth from the divine nature, and they show what is the character of their source. Our Saviour assures us that they are comprised in love to God, and love to man. The whole law of God is the law of love, and it is therefore like himself. For this reason we are told that, "love is the fulfilling of the law." "God is love; and he that dwelleth in love, dwelleth in God, and God in him." How long will it take Christians to learn that truth, which their Master taught by his whole life, as well as by his precepts, and which God is constantly teaching them by his law, and by the workings of his spirit in their hearts!

Perhaps we ought here to throw in a word of caution. When we say that God loves the wicked, we do not, of course, mean that he loves their wickedness, or that he does not punish them for their wrong. He hates their wickedness; and it is our duty also to hate it. He punishes them for their sins; and it often becomes our duty also to punish transgressors, on the same principle from which he acts. But, then, in these considerations there are two important points that must not be overlooked: 1, that to hate the sin, is to love the person himself, and to aim at saving him from it, as God does, and as we ought to do. And 2, that all the punishment which can be inflicted on this principle, is directed to the amendment of the offender. When it is administered for the purpose of making him wretched, without any foresight of his benefit, it ceases to be divine, and becomes diabolical. And we will add a third remark, of equal importance,

that to torment a sinner with the design of letting him remain in his sins forever, and of foreclosing all chance of his reformation, is to punish him, not for his sins, but for the sake of multiplying them,—as though he were not yet bad enough, and it were desirable to make him worse. This would be to hate the sinner, and to love his sin. It is a fact, worthy of remark, that every doctrine which denies that God loves sinners,—we mean the persons,—necessarily involves the shocking impiety that he loves their sins! that he preserves and eternizes their wickedness as a precious charge, while he destroys their souls!

Let us again bring forward the great law of duty, and see how it bears on a notion not very uncommon, that God is the enemy of the impenitent. If this were the case, the more godly we are, the more inimical should we be to all the unregenerate. Now, let us put the question home: Is it so? By no means. The more we are actuated by the spirit of God, the greater is our love even to the unconverted. We see, then, that the notion begins in mistake, and ends in absurdity. On this ground, also, Jesus Christ would not have been the friend of sinners, as he was called while here on earth, but the greatest enemy to them, that the world ever saw; for he was one in spirit with the Father, the brightness of his glory, and the express image of his person. Take all the terrible representations that belong to the doctrine of endless misery, such as the vengeance without mercy, which it imputes to the Creator; the wrath that never forgives, never abates, nor pities; the inexorable demand for eternal torment, which it ascribes to his justice; and that implacable resentment which, it is said, is to hold on for ever against millions of souls that he has made, and that he preserves only to suffer,—we must consider that, if these were really attributes of the divine nature, they ought to be ours also, and they would, in fact, be those of all true children of God. For this is the standard, "Be ye perfect, even as your Father in heaven is perfect."

We have now pointed out the bearings which the law of duty has on these doctrinal questions, and shown how it decides them. It will not do for us to ascribe to God such a moral character as would be wrong in us. Righteousness is of the same nature, on earth, that it is in

heaven. All holy beings in the universe must have the same spirit, in kind, though not in degree. That spirit operates in man just as it does in God,—we mean as to its nature; it produces the same kind of desires and feelings in both cases. The principle of universal love which we know by our own consciousness to be the only principle of holiness, begins in God, where it reigns in all its fulness, without variableness or the shadow of turning. All the other divine perfections are concentrated in this; for "God is love." From him, the original Fountain, it comes down to Jesus Christ, who had "his spirit without measure," and whose entire character was derived from the Father. And from Jesus Christ, the same principle descends, though in a far weaker degree, yet unchanged in its nature, to all his followers. They have his spirit. As he is the image of God, so Christians are, in some measure, the image of their Lord and Master. By this likeness, they have fellowship with Christ, and, through him, with the Father. The same spirit extends from the Creator, downward through all intermediate spheres, and through all ranks of intelligent creatures, binding heaven and earth together, in the moral world, as the electric force holds the physical world in harmony.

Art. XIV.

Literary Notices.

1. The Captive in Patagonia; or, Life among the Giants. A Personal Narrative. By Benjamin Franklin Bourne. With Illustrations. Boston: Gould & Lincoln, &c. 1853. 12mo. pp. 233.

Mr. Bourne, mate of the schooner John Allyne of New Bedford, was taken by the Patagonians, just within the eastern mouth of the Straits of Magellan, where he had occasion to go ashore, in the Spring of 1849. Here he was held in captivity for more than three months. During this period he was conducted by the roving savages, from encampment to encampment, and in various directions,

till they reached the river Santa Cruz, about a hundred and seventy miles north of the Straits. At the mouth of this river is the small island Sea Lion, called by the Indians Holland, on which an English company is settled for the purpose of collecting Guano. Hither Mr. Bourne escaped, by deceiving his Indian conductors.

The narrative is an account of his sufferings, dangers, and marches, during his captivity, together with a description of the appearance, manners, and life of the Patagonians, and such notices of the country as the author's observation enabled him to give. The value of his work is enhanced by the circumstance of its being, so far as we know, the only personal narrative, that is to be found, of a residence in this inhospitable region. It is well known that the Patagonians are a gigantic race. Mr. Bourne thinks the average height of the men about six feet and a half; some, little less than seven feet. They have broad shoulders, full chests, and muscular frames; with large heads, though low foreheads, and with high cheek bones, like the North American Indians, whom they resemble in complexion, except that they are a shade or two darker. They put forth enormous strength, when sufficiently roused to shake off their constitutional laziness. Low cunning, falsehood, cruelty and licentiousness, mark their character; and, so far as our author could discover, they are destitute of religious observances. Whether they are cannibals, is a question which he leaves in doubt, though he is inclined to answer it in the affirmative.

2. My Life and Acts in Hungary in the years 1848 and 1849. By Arthur Görgei. New York: Harper & Brothers, &c. 1852. 12mo. pp. 616.

We have so little knowledge of Hungarian affairs, as to be incompetent to pronounce on the accuracy of Görgei's narrative, or on the fidelity of his general representation. It is, however, that "other side of the story," which ought to be heard, and of which he has a right to demand a candid examination at least, before he is condemned for the part he acted. Admitting his general statement of facts, it would seem that he was justified in surrendering himself and the Hungarian army to the Russians; since further resistance was impracticable, even in the judgement of President Kossuth. The affairs of Hungary appear to have been in an almost hopeless confusion throughout the brief contest. There were incompetency and mismanagement in the Committee of Defence; among the people at large, there was no systematic combination, but a great deal of indifference and recklessness; and in the army, a great lack of subordination and discipline. The raw troops would not stand fire. From the very first, it was evident enough that the country was not ready to assert its independence, nor to maintain it if asserted. Such is the appearance of the case as presented by Görgei. Trust-

ing to his account alone, we should judge that Kossuth, who acted awhile as Dictator, was by no means qualified for the emergency. Though a good man, a lover of his country, and in some respects distinguished by genius, he does not seem, according to these pages, to have had that far-reaching foresight and that sober well-balanced judgement which alone could fit him to conduct a people through a contest for life and liberty. He depended too much on the effect of his eloquence, which indeed always stirred the masses when he addressed them, but the influence of which soon evaporated like the dew when the sun is up. This, however, is but one side of the story, and it is no more to be taken implicitly, than is the other side.

3. Shakspeare and his Times. By M. Guizot. New York: Harper & Brothers, &c. 1852. 12mo. pp. 360.

Though the substance of this work was written and published, in French, more than thirty years ago, and before M. Guizot had attained his world-wide renown as the Historian of modern civilization, yet it is marked with the same profound thought, clear insight into the laws of our social nature, and by the same breadth of view, that distinguish his latter productions. The reader will find striking examples of these characteristics, in his remarks on the nature of dramatic poetry, and of English civilization. That he succeeds as well to give a true and life-like presentation of Shakspeare, may be doubted, without disparagement to the author's head or heart. He understands, admires, and cordially appreciates, the great English poet; but he does all this, as a Frenchman, whose taste has been affected, though not enslaved, by the models of his native literature. Not that he has any national prejudice; but he sometimes refines upon his subject, and sees features in it, which he has imported from the other side of the channel. His greatest failure, however, is, in the sketch which he gives of Shakspeare's Life. Perhaps M. Guizot is not specially fitted to write biography.

4. Corneille and his Times. By M. Guizot. New York: Harper & Brothers, &c. 1852. 12mo. pp. 395.

This, like the preceding work, is, in its main features, the production of M. Guizot in his youth, the original having been first published forty years ago. Nearly one fourth of the volume consists of a review of poetry, in France, before the time of Corneille; the remainder is occupied by *critiques* on the lives and writings of Corneille, and his contemporaries Chapelain, Rotrou, and Scarron. To us, this work is, on the whole, more interesting than that on Shakspeare,—perhaps for the reason that its subject is more novel to us, and perhaps, too, because the author was more completely at home among the poets of his own country. He amuses by the an-

ecdotes illustrating the several characters and their associates, while his philosophical views of the drama and of poetry in general, together with his strictures on particular examples, are rich in suggestions to the reader and to the critic.

5. A Guide to Roman History, from the earliest Period to the Close of the Western Empire. By Rev. Dr. Brewer, Author of "Guide to Science," "Guide to English History," "Guide to English Composition," etc. etc. Carefully revised, and adapted for use in Families and Schools of the United States. New York: C. S. Francis & Co., &c. 1852 18mo. pp. 474.

The use, plan, and execution, of this work are faithfully described in the Preface itself. "This Manual of Roman History contains an account of the rise, progress, and decline of the Roman nation; the causes which tended to its developement and decay; its social, domestic and political constitutions, laws, customs, and habits; and a biographical sketch of the kings and emperors, as well as of those natives and foreigners, whose names are familiar to the classic reader, or whose influence affected this wonderful people. As, however, history serves a two-fold purpose,—illustration as well as instruction,—numerous anecdotes and legends have been introduced in a smaller type, to enable students to understand the allusions of ancient and modern authors; but great care has been taken to separate these mythic traditions from authentic history. The accents and quantities of all proper names and Latin words [*rather*, of nearly all,] have been distinctly marked; the modern names, as well as the latitude and longitude of ancient places, have been added; and every method has been adopted, which the author deemed advisable, to render this 'Guide to Roman History' amusing and instructive."

The plan, thus described, is well executed, in the method of questions and answers, with the addition of brief remarks, scattered over the pages. A large and systematically arranged table of Contents enables those who study or consult the work, to turn at once to any particular period, or series of transactions; and a full Index affords the means of referring to any name, fact or event. The work may be safely recommended as a good and very convenient introduction to the study of Roman History.

6. Basilidis Philosophi Gnostici Sententiæ ex Hippolyti Libro Κατὰ πασῶν Αἱρέσεων, nuper reperto, illustravit J. L. Jacobi, Theol. Dr. et Profess. ordinar. in Academ. Regiomont. Berolini. Apud Wiegandt et Grieben. 1852. [Opinions of Basilides, the Gnostic Philosopher, illustrated from the recently discovered Work of Hippolytus, entitled *Against all Heresies*. By J. L. Jacobi, &c.] 8vo. pp. 38.

The recent discovery of the work of Hippolytus has created some sensation among the learned, and, it is said, has cast new light on

several points in ecclesiastical history. The manuscript was brought, in a collection of old manuscripts, from the Greek monasteries of Mount Athos, in 1842, and deposited in the National Library of Paris. As it bore the name of no author, and had only the forbidding title, "Against all Heresies," and as the copy appeared to have been made as late as the fourteenth century, on cotton paper, it was passed over at first with little attention. At length, Emmanuel Miller, one of the Librarians, happened to discover, in it, some fragments of Pindar, which he copied and sent, in 1846, to his friends in Germany; and, prosecuting his examination of the manuscript, he found it to be an ecclesiastical work of the third century. He supposed it to be Origen's. In 1850, he offered it, for publication, to the University of Oxford; under whose liberal patronage it appeared in 1851. Since that time, it has been ascertained that it is the work, not of Origen, but of Hippolytus, who was bishop of Ostia, near Rome, about A. D. 225. The celebrated Chevalier Bunsen has recently examined it, in a series of Letters and critical Dissertations, translated into English, in four volumes, in which he shows what light Hippolytus reflects on the state and doctrines of the early Christians, and especially on the main points in question between the Church of Rome and the Protestants.

Jacobi's tract, the title of which we have given above, is confined to an exposition of the doctrine of the Gnostic Basilides, as presented by Hippolytus. Our readers may find an account of Basilides in the Ancient History of Universalism, where his opinions are stated, as they had been described by Mosheim and other accredited writers of ecclesiastical history. But Jacobi says that the disclosures made by Hippolytus will compel the learned to change their judgement of some things in the system of that early Gnostic heresiarch. It appears that Basilides followed the Grecian philosophies, in his speculations, much farther than has been hitherto supposed, though he clothed the whole in the Oriental dress. On many points he used the method, and nearly the language, of Philo and of the subsequent Neoplatonic philosophers. We shall not attempt, however, to go over his fantastic scheme. We will give only his views of the final consummation. He holds that all creatures will eventually be rescued from every kind of pain and of positive evil, and be made as happy as their capacity will allow. But for this purpose, the intelligences who had been more immediately engaged in the fashioning of matter, such as the formers of this world and their servants, will be deprived of all knowledge of God and of the higher regions; while the more spiritual natures will come into perfect communion with God, and the full enjoyment of his blessedness. This he calls "the Restitution of all things."

It is important to observe that, according to a fragment of his writings, found in Hippolytus, Basilides quoted from St. John's

Gospel, in a way to show that it was then received as authoritative, and as the work of the apostle. As Basilides flourished about A. D. 120, during the period from which so very few Christian writings have come down to us, his is the first instance, yet discovered, of an explicit quotation from that Gospel; and it overthrows some of the Rationalistic hypotheses concerning the date of that book.

7. Discussions on Philosophy and Literature, Education and University Reform. Chiefly from the Edinburgh Review; corrected, vindicated, enlarged, in Notes and Appendices. By Sir William Hamilton, Bart. London: Longman, Brown, Green & Longmans. Edinburgh: Maclachlan & Stewart. 1852. pp. 758.

The race of giants has not passed away from the earth. In Sir William Hamilton we have the peer of Plato, of Aristotle, of Aquinas, of Descartes, of Kant. He is a power upon the earth, observed, as yet, only by a few solitary thinkers, but doing his work effectually, without noise. In these "Discussions," are the germs of revolutions, in philosophy, in literature, in education, in moral science. The greatest thinker, sooner or later, rules, not *over* but *in* all heads. Greatness and influence are to be estimated, not by the applauding mob,—by those who do *not* see, but by those who have insight. The mob that called for the crucifixion of the Christ, that demanded the death of Socrates, that hooted approbation behind the triumphal car of Cæsar, and behind the funeral car of Wellington, is no judge of truth and worth; with it commences no beneficial revolution,—the beneficial revolution rather commences with the quiet, but profoundly earnest devotee of thought, and works its way gradually from rank to rank,—it begins in the brain of the thinker, picks up its apostles by the way-side, sends them filled with strange zeal to the ends of the world, and the movement ends not until new beauty and new excellence have passed into life, until a step has been taken in the progress of the race.

Six of the "Discussions" are devoted to philosophy, two to literature, eight to education. There is an appendix, philosophical; an appendix, logical; and an appendix, educational. The book has a wholesome look to those who are seeking for substantial food, but the candy-eaters of literature would do well to let it alone; the first bite would be likely to break their slender teeth. The lotus-eaters who devour certain books called "spiritual" in our times, may take warning, and not venture to open a work that will yield no particle of its meaning to any man in the somnolent state. If any one fancies that he is by nature a thinker, and does not need the discipline of metaphysical studies, we advise him to make the acquaintance of Hamilton;—let him try the discussion on the "philosophy of the unconditioned," and recognize the limited "extent of his tether."

Sir William Hamilton has a system, but has not developed it:—

he has only given hints of it while commenting on the thoughts of others. A long and painful study of him is necessary in order to recognize his system and the relation of its parts. Kant was the first after Aristotle to add any thing essential to the categories of thought. In this respect, Hamilton is the only successor of Kant. The mighty Stagirite, the philosopher of Kœnigsburg, and the present professor of logic in Edinburgh University, are, *par excellence*, the law-givers in the realms of thought. Of course we cannot here explain the categories of either, or attempt to estimate the relative value of these Solons of philosophy.

The generic principle of Hamilton's philosophy is the Conditioned —Existence conditioned, which he generalizes as the supremecategory, or categories, of thought; out of which the subaltern applications of this form are immediately developed. He regards the unconditioned as incognizable and inconceivable; its notion being only negative of the conditioned, which last can alone be positively known or conceived. In establishing this doctrine, he only completes the work of Kant. Kant did not consider the unconditioned as an object of knowledge, but regarded it as a regulating principle of the mind itself, as something more than a mere negation of the conditioned. In admitting this, he opened the way for new doctrines of the Absolute,[1] which the rich philosophic soil of Germany has produced in abundance, which have found their way to New England under the loose title of Transcendentalism. Philosophy, from the dawn of speculation until the time of Kant, was a deduction from principles. Kant first investigated principles themselves as psychological phenomena. He abolished all the metaphysical sciences *as founded on mere petitiones principiorum*. Philosophy, in his hands, was restricted to the observation and analysis of the phenomena of consciousness, but in allowing that the unconditioned is a regulating principle of the mind, he gave rise to a new philosophy, more presumptuous and extravagant than the old. "He had slain the body," says Hamilton, "but had not exorcised the spectre of the absolute; and this spectre has continued to haunt the schools of Germany even to the present day."

Hamilton has completed the work begun by Kant. He has proved the impossibility of fixing the absolute as a positive in knowledge, and has demonstrated that the absolute, "like the water in the sieves of the Danaides, has always hitherto run through as a negative into the abyss of nothing."

Sir William does not seem to have any doubt in regard to the solidity of the foundation upon which he has built, and places a

[1] The Absolute and the Infinite are the two species under the genus unconditioned. For a definition of these terms, which one must master at the outset in studying Hamilton, see Discuss. p. 13.

high estimate on the practical value of his philosophy. "Such (*φωνᾶντα συνετοῖσιν*") says he, "are the hints of undeveloped philosophy, which, I am confident, is founded upon truth. To this confidence I have come, not merely through the convictions of my own consciousness, but by finding in this system a centre and conciliation for the most opposite of philosophical opinions. Above all, however, I am confirmed in my belief, by the harmony between the doctrines of this philosophy, and those of revealed truth. '*Credo equidem, nec vana fides.*' The philosophy of the conditioned is indeed pre-eminently a discipline of humility; a 'learned ignorance,' directly opposed to the false 'knowledge which puffeth up.' I may indeed say with St. Chrysostom:—'The foundation of our philosophy is humility.'—(Homil. de Rerf. Evang.) For it is professedly a scientific demonstration of the impossibility of that 'wisdom in high matters' which the apostle prohibits us even to attempt; and it proposes, from the limitation of the human powers, from our impotence to comprehend what, however, we must admit, to shew articulately why the 'secret things of God' cannot but be to men past finding out.' Humility thus becomes the cardinal virtue, not only of revelation but of reason. This scheme proves, moreover, that no difficulty emerges in theology, which had not previously emerged in philosophy; that, in fact, if the divine do not transcend what it has pleased the Deity to reveal, and wilfully identify the doctrine of God's word with some arrogant extreme of human speculation, philosophy will be found the most useful auxiliary of theology. For a world of false, and pestilent, and presumptuous reasoning, by which philosophy and theology are now equally discredited, would be at once abolished, in the recognition of this rule of prudent nescience; nor could it longer be too justly said of the code of consciousness, as by reformed divines it has been acknowledged of the Bible:—

> 'This is the book, where each his dogma seeks:
> And this the book where each his dogma finds.'"
>
> [Discuss. p. 597.]

Hamilton belongs to the Common-Sense school of the Scotch philosophers. He has accepted, vindicated, and elucidated Reid's doctrine of the immediateness of perception, and philosophy has been saved from absolute skepticism, to which Hume, starting with principles universally acknowledged by modern philosophers previous to his time, legitimately reduced it. The only way to refute Hume, is to overthrow the premises conceded to him by all who belong—either in philosophy or theology—to the sensualistic school. Reid and Hamilton believe, with mankind in general, and contrary to the generality of philosophers, that an external world exists, only because they believe that they immediately know it as existent. The

argument will be found beautifully developed in the article entitled Philosophy of Perception, in which Dr. Thomas Brown, the sometime successful opponent of Reid, is forever annihilated.

Sir William has been a pioneer in Logic as well as in Metaphysics. His New Analytic would seem to leave nothing more to be done for logical forms. He has exposed the error in Aristotle's doctrine which maintains that "the predicate in affirmative propositions could only be formally quantified as particular," and has advanced an other step "by admitting in negative propositions a particular predicate." For a dozen years, as professor of logic in Edinburgh University, he has taught the doctrine of a thorough going quantification of the predicate, with its results. Let him who thinks himself a logician come to this book and put his knowledge to the test.

The Discussions on Education and University Reforms are very able and full of practical wisdom. We shall recur to them at an early date.

The style of Hamilton is most admirable for philosophical discussion. It is clear, direct, and precise. The same terms have always the same meaning. There are no careless assertions, no loosely constructed sentences. There are few ornaments, but those are the costliest gems. His style is not hard and dry, but severely elegant. Every line is pervaded with strong penetrating thought. As a man is, so he writes.

The learning of Sir William is not only astonishing, but even provoking. We are usually stimulated to effort by any exhibition of human excellence, but the affluence of Hamilton's erudition is so great that it discourages us,—fills us with despair,—irritates us, instead of rousing our ambition. In this respect, we know of none, in the annals of philosophy, with whom to compare him, except the younger Scaliger—the "most learned of men." All this weight of learning is well digested, is at his command, is borne with ease, is subordinate to thought; his mind possesses his erudition and is not possessed by it.

To those who would make a serious study of philosophy (the noblest of all studies with the exception of God's word,) to those who are honest seekers after imperishable truth and the discipline that enables us to discover truth, we would recommend, for the soundness of its doctrines, for its energy of expression and thought, for its luminous exposition of systems, for its profound and accurate erudition,—the work that we have here hastily and very imperfectly noticed. O. W. W.

8. Chambers' Repository of Instructive and Amusing Papers. With Illustrations. Vol. i. Complete in itself. Boston: Gould & Lincoln, &c. 1853. 16mo. pp. 256.

We are glad to see these papers appear among us. May they do

something to displace our present worse than idle "light-reading," by substituting a kind that is perfectly wholesome at the same time that it is attractive, and fitted for leisure hours. There are eight pieces in this volume: The Cotton Metropolis, or Life in the great English Manufacturing Establishments; Australia, and its Gold Regions; Hellen Gray; Madame de Sévigné—her Life and Letters; The Rhine; Mina Block, the face-model; The Pilgrim Fathers of New England; and Spirit of Paradise Lost. While we mention this last piece, we are moved to say that we can hardly bear with the mutilation of Paradise Lost,—it seems a sacrilege in the chief temple of the Muses. But Messrs. Chambers are thorough Utilitarians, in practice at least, and their object in the trespass, is, to induce a more general reading of the entire poem, by presenting its most striking passages accompanied with an abstract of the argument.

We would suggest to the American Publishers that it would be a convenience to have the pages of the volume itself numbered, as usual.

9. History of Europe, from the Fall of Napoleon, in 1815, to the Accession of Louis Napoleon, in 1852. By Sir Archibald Alison, Bart., Author of the "History of Europe from the commencement of the French Revolution, in 1789, to the Battle of Waterloo," &c. Vol. I. New York: Harper & Brothers, &c. 1853. 8vo. pp. 196.

Such a work, by Alison, needs no other "Literary Notice," than an advertisement of the form in which this American Edition appears. It is printed with small type, in pages of double columns, like the American Edition of the author's former History, of which this may be regarded as a continuation. As a work, however, it is separate and complete in itself. It will probably consist of five volumes.

10. The Macrocosm and Microcosm; or, The Universe Without and the Universe Within; being an unfolding of the Plan of Creation and the Correspondence of Truths, both in the World of Sense and the World of Soul. In two Parts. By William Fishbough. Part I. The Macrocosm; or, The Universe Without, &c. &c. New York: Fowlers & Wells, &c. 1852. 12mo. pp. 259.

A book that comes at least six thousand years too late. If the Universe were yet to be created, and Proposals were out for designers to send in their Plans, we will not say but that Mr. Fishbough's might be in order. But the creation having already taken place, we cannot conceive what use there is in such a contribution as his, so long afterwards. For, we take it, the only question now is, not how the Universe *might* have been constructed, to suit this man or that, but how it *is* constructed, as a matter of fact. And this is a question which, one would suppose, requires a tolerably profound acquaintance at least with the whole field of Natural Science, in

any man who presumes to answer it specifically. Without such acquaintance, he can be only a dreamer, in respect to the Macrocosm and Microcosm. Has Mr. Fishbough this qualification? We think *not*.

11. Interviews: Memorable and Useful; from Diary and Memory reproduced. By Samuel Hanson Cox, D. D., Pastor of the First Presbyterian Church, Brooklyn, New York, &c., &c. New York: Harper & Brothers, &c. 1853. 12mo. pp. 325.

A practised Reviewer naturally forms to himself, by degrees, an "assortment" of categories; to some one of which he unconsciously refers each new book, while inspecting it; and when it has been thus assigned, he is ready to give its character, noting such special peculiarities, in it, as have occurred to him in the reading. But he will find his categories avail him nothing in the case of Dr. Cox's work, it is so unique in its plan, if plan it has, and so queer in its manner. Full of fun, mimicry, religion, pedantry, clear common-sense, extravagance, Orthodox bigotry, personal vanity, keen trenchant sarcasm, boisterous invective, and a thousand other incongruities, it may be taken as a tolerably fit representative of the Microcosm that is talked about, or, at least, of one individual microcosm. Running through the heterogeneous mass, however, there is a feature that gives it unity: we everywhere see the Rev. Dr. Cox standing up preëminent, and overshadowing all, whether in his interviews with Chalmers, Emmons, John Quincy Adams, and the foreign Lady of the world, or in the onset he sustained from two Mormon prophets. His egotism would be sublime, could we keep from laughing. By the way, his portraiture of J. Q. Adams seems the most untrue of all in the book. He is greatly displeased with the Theology of the late Dr. Emmons; and his exposure of its absurdity, and of its influence, is the ablest part of his work. We should like to quote largely from this section, but we can only recommend it to attention. Strange, that it has taken nearly half a century to show that such an artificial, unnatural piece of theological masonry is not God's work. The following is a humorous account of the questions supposed to be asked of a young convert under this system: "Have you any disinterested benevolence? Is it self that you love? Are you willing to be damned for the glory of God? Do you believe that God does all things? Is this the best possible system? When were you converted, how, and by what means? and are you sure you are converted? Have you any unconditional submission to God? Do you love his sovereignty supremely? Have you thought what it means 'to have a holy willingness to sin?' Suppose you are one of the non-elect,—if God were to cast you into hell, would you still love him? Have you renounced all selfishness and self-love. Did you ever read Emmons? Or do you think you will ever understand any

thing till you do? Or are you opposed to metaphysics? Or do you think there will ever be any millennium, unless they value more and read that great divine?"

To describe the book would, with us, be impracticable. When we opened it, and saw half of the title-page filled with mottos—scripture-texts in English, scripture-texts in Greek, fragments from Horace, and a line from Virgil,—our hearts sank at the prospect of the medley before us. But having begun to read, we found the volume so amusing, and here and there so suggestive, that we did not let it go till we reached the end.

12. The Life and Works of Robert Burns. Edited by Robert Chambers. In Four Volumes. Vol. iv. New York: Harper & Brothers, &c. 1852. 16mo. pp. 336.

This new and best Edition of Burns is now complete. We can hardly expect any material improvement upon it by future investigations, for it seems to have exhausted the subject. Speaking in general terms, every thing that one would suppose ascertainable of the life, doings, manners, and experiences of the poet himself, and of the occasions on which his poems were composed, is brought together here, and arranged in its proper order, so as to reproduce the man living again before our eyes. The scenes that marked his career, his untamed passions, his weaknesses, his nobler impulses and principles, his inspirations that lifted him to "the highest heaven of invention," his associates, the interest he awakened on every hand,—all come up afresh, as if they were things of to-day, rather than those of the last century.

The perusal has left a deep impression of sadness upon us. Did it appear that Burns was borne down only by misfortune and by cold neglect, we could have regarded his hapless lot with far less grief than is felt at the mortifying spectacle of his irremediable weakness. And yet, this was accompanied, in his case, with so many noble traits of character, that we cannot look upon him with the indignation which would relieve us. It is profound sadness that we feel, mingled with the highest admiration of his genius, and with the warm sympathies which his magic power calls forth.

13. Labor and Love. A Tale of English Life. Boston: Ticknor, Reed & Fields. 1853. 16mo. pp. 132.

A pleasant story of domestic English country life. The moral of it is good, and it is very gracefully told. K.

14. Matins and Vespers: with Hymns and occasional Devotional pieces. By John Bowring, LL. D. Boston: Ticknor, Reed & Fields. 1853. 16mo. pp. 276.

A new edition of a series of religious meditations arranged for

morning and evening, and rich, as all Bowring's devotional poetry is, with pious sentiment and devout thoughts that are not tinged with theological error. K.

15. Lives of the Queens of Scotland and English Princesses connected with the Regal Succession of Great Britain. By Agnes Strickland, Author of the "Lives of the Queens of England." Volume 3. New York: Harper & Brothers. 1852. 12mo. pp. 336.

The present volume of Miss Strickland's very valuable series is devoted to Mary, Queen of Scots. It narrates but a portion of her life; another volume will be required to complete it. Every thing connected with royalty is sacred in Miss Strickland's eyes, and a pretty hard problem is presented to her in the relations of Mary and Elizabeth. She will be obliged to take both sides of the historical controversy, on her principle that a queen can do no wrong. Miss Strickland's historical information seems to be wide and minute, her industry is remarkable, and her style of narration unambitious and direct. K.

16. Glossology: being a Treatise on the Nature of Language, and the Language of Nature. By Charles Kraitsir, M. D. New York: George P. Putnam. 1852. 16mo. pp. 240.

Any man who will wade through the chaotic heaps of learning, disputation, denunciation, bad English and bad temper in this book, and seize firmly some of the principles that flounder about in its pages, will be amply repaid. There are chapters which contain very valuable results, that will give great aid to students in the acquisition of new languages, or in studying the comparative anatomy of different tongues. Dr. Kraitsir undertakes to fix the metaphysical value of the different letters and also of the various organs of speech. We believe there is a great deal of fancy in this portion of his system; but we know, by experience, that some of his principles will unlock a foreign language very quickly, and reveal its relations to our own speech, and thus assist in its acquisition. K.

17. On the Lessons in Proverbs; being the substance of Lectures delivered to Young Men's Societies at Portsmouth and elsewhere. By Richard Chenevix Trench, B. D., Author of the "Study of Words," etc., Vicar of Itchenstoke Hants; Examining Chaplain to the Lord Bishop of Oxford; and Professor of Divinity, King's College, London. New York: Redfield. 1853. 16mo. pp. 140.

We noticed in a former number of the Quarterly, Mr. Trench's Lectures on Words. The volume now before us, is made up of five Lectures on Proverbs, and an Appendix on the Metrical Latin Proverbs of the Middle Ages. Mr. Trench compares the Proverbs of different nations, treats of their form, the poetry, wit, and wisdom they show, and also the morality and theology they indicate. We

can heartily recommend the volume. The chapters on the morality and theology of Proverbs, teach useful religious lessons, and would be valuable to all preachers. K.

18. The Chapel of the Hermits, and other Poems. By John G. Whittier. Boston: Ticknor, Reed & Fields. 1853. 16mo. pp. 118.

To all lovers of genuine poetry, a new volume of Whittier is always welcome. We have greatly enjoyed this latest work of the New England Poet. There are twenty-six pieces in this small collection, of which the longest is the "Chapel of the Hermits," which gives a picture of Rousseau and Bernardin St. Pierre, and their worship in the woods near a Catholic chapel. Whittier's estimate of Rousseau is given in these lines of St. Pierre:

> "And thou in these wild troubled days,
> Misjudged alike in blame and praise,
> Unsought and undeserved the same,
> The skeptic's praise, the bigot's blame:
> I cannot doubt if thou hadst been
> Among the highly-favored men
> Who walked on earth with Fenelon,
> He would have owned thee as his son;
> And, bright with wings of cherubim
> Visibly waving over him,
> Seen through his life, the church had seemed
> All that its old confessors dreamed."

The music of the poems in this volume seems richer and deeper than in the author's former works, while his love of truth and devotion to every good cause have plainly not abated. May the gifted poet be spared to us yet many years! K.

19. Speeches by the Rt. Hon. Thomas Babington Macaulay, M. P. Author of "the History of England from the Accession of James the Second," &c. Redfield: New York. 1853. 12mo. 2 vols. pp. 403. 401.

The public are greatly indebted to the publishers for this edition of Macaulay's speeches. He has refused to collect them, or suffer them to be published in England, we believe, on the ground that the reports in "Hausard's Debates" were not full. No one, however, in reading them would suspect that injustice is done to the author. They bear the stamp of his genius on every page. The same fullness of learning, clearness of statement, sharpness of antithesis, richness and precision of epithet, splendor of illustration, force of argument, and confidence in the truth of his positions, which constitute the charm of the essays, meet us here. The literary finish seems generally as exquisite as in the historical papers.

These speeches afford brilliant evidence that a man may be a good

orator and an effective debater in the same effort. For most of Mr. Macaulay's parliamentary triumphs illumined the discussion while they delighted the auditory, and convinced none the less because of their charm. He seems always to keep close to the occasion, and to fit his learning, wit, and logic to the pressing needs of the hour, and the great importance of gaining votes for his measure as well as applause for his display. All his parliamentary speeches are given in this edition. A better estimate of the fertility and resources of Mr. Macaulay's mind can hardly be formed than by reading the six speeches on Parliamentary Reform, made in the House of Commons in the course of a single year. They are very valuable now for their historical learning, and the clear demonstration they afford of the folly of refusing to alter institutions when they do not fit the intellect, the conscience, and the needs of the people.

In politics, Mr. Macaulay is a moderate Liberal. Generally in in his speeches he advocates a generous policy in a hopeful temper. But we shall not find in his pages any deep sympathy with the masses that lie below the middle ranks of English life. He belongs to the class of statesmen that are ready to yield prudently to popular pressure, but are not willing to project schemes for raising the people themselves and prepare them to receive their rights as the sources of civil power. K.

20. The Hundred Boston Orators, appointed by the Municipal and other public bodies, from 1770 to 1852; comprising historical gleanings, illustrating the principles and progress of our Republican Institutions. By James Spear Loring. Boston: John P. Jewett & Co. 1853. 8vo. pp. 720.

After the "Boston Massacre," on the fifth of March, 1770, it was the custom in Boston to commemorate the sad day by a public oration. This custom continued until 1783, when the town decided to transfer the annual oration to the fourth of July; and since that date there has been an unbroken line of addresses before the municipal authorities of Boston, on the Anniversary of our Declaration of Independence. Mr. Loring, in the work before us, has given notices of all these Orations, from 1771 to 1852, and in most cases, sketches of the Orators and criticisms of their powers. The value of such a book, as a portion of our history, is very evident. Mr. Loring has undertaken his task with enthusiasm, and devoted to it the toil of several years. Great names appear in the lists which he has brought out, some of the greatest of America, and there are passages in the orations, from which Mr. Loring has given selections, that will live with our literature. The author may well be satisfied with his work, and assured that he has contributed a valuable addition to the history of his country. K.

21. White, Red, Black. Sketches of American Society in the United States, during the Visit of their Guests. By Francis and Theresa Pulszky. New York: Redfield. 1853. 2 vols. 12mo. pp. 331, 342.

Such is the fantastic title of a new book on our country and its characteristics. The words "white, red, and black," refer of course to the three races, White, Indian, and Negro. Our people will not be indifferent to the opinion formed of them by Kossuth's suite, and it is a matter of some importance what report is made by persons to whom such favorable opportunities were open for seeing our life. Unhappily, however, the work is too ill digested to be very valuable. It consists of notes of travel, hasty observations, and passages from Madame Pulszky's diary, which give momentary impressions and not reflective conclusions. We have been struck with the fulness and general accuracy of information as to the resources, education, parties, &c., of the country, but the judgements given, though favorable enough, certainly, are not often worth much, and the impression one receives from reading the volumes, is that the authors had little time to think while here, and only leisure enough to empty their memoranda when they determined to publish. K.

22. The Life of Mary L. Ware, Wife of Henry Ware, Jr. By Edward B. Hall. Fourth Thousand. Boston: Crosby, Nichols & Co. 1853.

A good biography of a truly Christian character is one of the greatest benefactions of literature to society,—especially, if the subject of it lived a secluded, domestic life, and invested the common trials, discipline, privileges and enjoyments of our lot, with the strength, sanctity, and sweetness of a devout spirit. The biography of Mrs. Ware is such a book. It shows us how different the ordinary experience of men and women is, when illuminated by a Christian faith and consecration, from what it is when no religious purpose and principles underlie and hallow it. There was nothing remarkable in the gifts or position of Mrs. Ware. Her education, her trials, her struggles with sickness, her domestic and homely duties, her bereavements, her silent wrestle with pain and disappointment, were similar to the lot of thousands. But her steadiness of purpose, her self-consecration, her faithfulness in spiritual culture, her religious patience and Christian courage, and uncomplaining serenity of soul, her devotion to the good of others and joy in self-sacrifice, her sacred use of life, and peace at its close, were the peculiar gifts of the Christian religion, and by these her retired career was transfigured, and her name raised to the society of the holy heroines of the Church. We trust that the mission of this book is not half accomplished yet, but that many editions of it will bear the portrait of a true Christian woman into New England homes.

K.

23. Napoleon in Exile; or, a voice from St. Helena. The opinions and reflections of Napoleon on the most important events in his Life and Government, in his own words. By Barry C. O'Meara, Esq., his late Surgeon. New York: Redfield. 1853. 2 vols., 12mo. pp. 326, 322.

It is needless to say any thing at this day in favor of a book so fascinating as these conversations of Napoleon, during the twilight years that intervened between his glory and his grave. We do not know a great man till we see him in his mental undress, and listen to his familiar talk. Napoleon, however, does not gain by the revelations made of his personal manners and off-hand conversation. His private greatness is not large enough for his genius. But to the rich sources of interest contained in this work of his physician, O'Meara, is to be added the painful excitement of feeling caused by the petty cruelty and mean vexations with which the English governor of St. Helena harassed the great captive whom he had in charge. K.

24. Essays on the Poets, and other English Writers. By Thomas de Quincey, Author of "Confessions of an English Opium Eater," etc. etc. Boston: Ticknor, Reed & Fields. 1853. 12mo. pp. 296.

This is the tenth volume of De Quincey's writings already published by Ticknor & Co. We have expressed our estimate of the author so often and so freely that we need only announce this new work. It is hardly inferior to any of its predecessors in interest. The first paper, on the poetry of Wordsworth, contains passages of most subtle and valuable criticism, and the description of William Hazlitt is one of the most vivid portraits in literature. The other articles are devoted to Shelley, Keats, Goldsmith, Pope, Goodwin, John Foster, and Walter Savage Landor. K.

25. The History of the Restoration of Monarchy in France. By Alphonse De Lamartine, author of "the History of the Girondists." Vol. iii. New York: Harper & Brothers. 1852. 12mo. pp. 554.

This volume continues Lamartine's History from the overthrow of Napoleon to his death. It has of course all the merits and vices of the former volumes. It bears the marks of hasty writing and of loose reflection. Students say that Lamartine is not reliable in his statements of fact. But it cannot be denied that the chapters are fascinating, nor that the standard by which the author judges historical characters is high and stern. K.

26. The Sickness and Health of the people of Bleaburn. Boston: Crosby, Nichols & Company. 1853. 16mo. pp. 148.

This story was written by Harriet Martineau, and it clothes with a light drapery of fiction a real instance of humane devotion in the life of Mrs. Mary L. Ware, to whose memoir we have called atten-

tion. The spirit of the story and the essential accidents are true, and this little volume should accompany the biography of Mrs. Ware, that readers may have one vivid picture of the devotedness and the charity which ennobled and glorified her character. K.

27. Historic Doubts relative to Napoleon Buonaparte. Fourth American, from the eleventh London Edition, with a postscript. Boston and Cambridge: James Munroe & Company. 1853. 16mo. pp. 75.

We presume that our readers, for the most part, are acquainted with this small volume. It was written to show the weakness of the historical skepticism as to the New Testament, by applying the principles of Hume to the career of Napoleon. Supposing ourselves removed eighteen hundred years from his time, and that his deeds were chronicled in the style of the Biblical narratives, the author shows that the absurdities of the history would seem numberless, and that the life of Napoleon could be proved to contradict the laws of human nature. The points are very cleverly made. It is understood that the book is from the pen of Archbishop Whately. K.

28. Rational Psychology: or the Subjective Idea and the Objective Law of All Intelligence. By Laurens P. Hickok, D. D. Professor of Christian Theology in the Theological Seminary of Auburn. Auburn: Derby, Miller & Co. 1849. 8vo. pp. 717.

It is only within a few weeks that we have become acquainted with this book. We feel no hesitation in saying that it is one of the most vigorous productions of the American mind. Certainly no philosophical work in our own country, since the publication of Edwards' Treatise on the Will, can be compared with it for the strength with which the most abstruse conceptions are handled, the power of penetration into the intricate workings of our intellectual machinery, and the freedom of the author's motion among the truths and in the atmosphere of Transcendental Metaphysics.

The author is as bold in purpose as he is strong in execution. He proposes and claims to demonstrate what philosophers call "the ontological problem," that is, to prove the validity and accuracy of human knowledge, by showing that the universe is as we perceive it, wearing objective laws that correspond to our subjective ideas. These are his words, quoted from pp. 85 and 86 of the Introduction: "Rational Psychology may subserve the purposes of science in three distinct departments, by affording a position from which skepticism in relation to the valid being of the objects given in each, may be met and counteracted. We have thus three distinct fields for our investigation, and in each of which lie some of the most important questions fundamental for all science. We need to determine the conditional principles of *perception in sensation;* as the basis of an argument for demonstrating that the objects given in the sense as single qualities and exercises, are valid realities. We

need, moreover, to determine the conditioning principles of all *judgements in the understanding;* as the ground for demonstrating that the real objects given in sense, and connected in substances and causes, and thus becoming a nature of things, are also valid realities. And then, lastly, we need to determine the conditioning principles of all *comprehension of a nature of things in the faculty of the reason;* as the ground for a demonstration that the soul in its liberty, and that the Deity in his personality, are valid existences. The *Psychology* terminates in the science of the faculties of the sense, the understanding and the reason; and when this is made the basis of a further demonstration for the valid being of the objects thus given, the science becomes *Ontology*."

It will be seen, therefore, that all the energies of Dr. Hickok's philosophy are pledged to the interests of a strictly religious scheme of thought. His ambition is to annihilate naturalism, and by the use of the weapons which the Transcendental philosophers have employed, to exterminate neologies and pantheisms, and enthrone the familiar verities of the Bible over the domain of speculation.

An introduction of ninety pages gives a rapid and strongly drawn sketch of the principles on which the great schools of philosophy have been based, from Socrates to Hegel. Next, the sense faculty is analyzed, and all the categories which rule it detected and announced. Then, the "sense in its objective law" is unfolded, and the conclusion reached that the phenomenal has valid being. This portion of the work is very ably done. The method will bear comparison with Kant's, while Dr. Hickok corrects, as he thinks, Kant's analysis, and thus saves philosophy from the abyss of idealism. The structure and laws of the Understanding and the Reason are investigated in subsequent chapters with reference to their subjective idea and objective law, and finally, an ontological demonstration is offered of the existence of the supernatural.

The plan of the book is bold and its execution worthy of the highest praise; but is it satisfactory? Does it justify its pretension? We cannot think so. Is not the problem itself hopelessly insoluble? How shall we *demonstrate* the validity of our knowledge, or the trust-worthiness of our perceptions? Can it be done in any other way than by stealing a peep out of ourselves at *things* for a moment, in order, on returning, to compare the pure fact with our constitutional apprehensions? To study our own faculties, to investigate the structure and laws of the reason and the understanding, to disengage by subtle and patient analysis the portion which the soul supplies to the web of knowledge from the flying woof of sensation;—for all this the mind is competent, and it is one of the noblest employments of the intellect. But how shall the intellect demonstrate its own infallibility? It is dangerous to in-

volve the fortunes and legitimacy of religion with the success of such an attempt, for that will never succeed until a man shall be able to lift himself in a basket.

True philosophical wisdom consists in *never raising* the objective problem for the purpose of treating it seriously. If it is once raised and respected, it can never be answered. Let a man bring forward the hypothesis that the whole human race are actually asleep, and that all our present experience is but the procession and concurrence of a thousand million dreams, and what logical confutation can you offer of his assumption? Would not the best answer be that you could use your consciousness of being awake to much better advantage than in trying to prove that you are not asleep? So in philosophy, if a man wants proof that the world *is* really as we see it, let him hunt for it till he gets tired enough to be willing to start with the assumption that his faculties are trustworthy. The mind endeavoring to assure itself of the validity of its own powers, is like a running wheel that should try to unloose itself from its axle and stop awhile to see itself run. Sir William Hamilton has cut the knot by his statement that our knowledge of the outward world is *presentative.* This assumes the adequacy of the mind to perceive correctly, and floors the "objective problem" by the fists of common sense. We admire the ability and the spirit of Dr. Hickok's book. Its analysis of our intellectual faculties is very valuable. But the ontological demonstrations, like all others that we have seen, are, to our mind, unsuccessful. K.

29. Ruth. A Novel. By the author of "Mary Barton." Boston: Ticknor, Reed, and Fields. 1853. 12mo. pp. 400.

Those who have read "Mary Barton" will not need our assurance that "Ruth" is no ordinary novel. The insight it gives of the springs of character, its pictures of common English life, the Christian pity for human infirmity that is breathed through its pages, and the intense moral interest that is imparted to the story, make it one of the most exciting and wholesome works of fiction which England has lately given us. Messrs. Ticknor have published it in very attractive style. K.

30. Spain; her Institutions, Politics and Public Men. A Sketch. By S. T. Wallis, Author of "Glimpses of Spain." Boston: Ticknor, Reed, and Fields. 1853. 12mo. pp. 399.

The title of this book is not deceptive. It does give a systematic account of the institutions, politics and public men of Spain. The author has twice been a traveller and resident in that country. Several years ago, he published "Glimpses of Spain," which was very favorably received. The materials for this new work were gathered during a residence in the country as an agent for our government,

entrusted with an important political mission. The system of government in Spain; its constitutional history, epochs, and parties; its jurisprudence and press; the social customs and entertainments of the large cities; its literature, education, fine arts, systems of instruction and ecclesiastical orders and customs; the taxation of the people, the agricultural and mineral wealth of the nation, internal improvements, and police, are sketched, not with fulness, of course, but with discrimination, conciseness, and the clearness of accurate knowledge. The book does not seem to be a hasty production manufactured to sell, but a well prepared statement of wide information and mature ideas. The style of the book is clear, manly, simple, and pure. K.

31. The Poetical Works of Henry Alford, Vicar of Wymeswold, Leicestershire. Boston: Ticknor, Reed, and Fields. 1853. 12mo. pp. 424.

If this volume were only half as large, we could say more in its favor. But one gets tired in wading through so many sheets of elegant, meditative, pious and monotonous commonplaces. Now and then, a poem meets us that dresses a beautiful thought or devout sentiment in delicate rhythm, but Mr. Alford has no right to claim four hundred pages as his allowance in modern poetic literature. As Goethe said, he "puts too much water in his ink." K.

32. Voices from the Mountains and from the Crowd. By Charles Mackay. Boston: Ticknor, Reed, and Fields. 1853. 12m. pp. 373.

The first reprint in America of any of Mr. Mackay's volumes of spirited verse. The author is essentially a reform poet, a ready and vigorous versifier of progressive ideas and generous hopes. Some of his descriptions of nature in the "Voices from the Mountains" are true, and betray the living poetic sympathy, but his muse is most at home in the Crowd. The poet's heart beats strong and full for man, and his genius has amplest room, and his marvellous command of rhythmical expression displays itself most freely in denunciations of social wrong, in sympathy with the oppressed, in pity for the fallen, and in jubilant prophecies of "the good time coming." K.

33. The Deck of the Crescent City; a Picture of American Life. By William Giles Dix. New York: George P. Putnam & Co. 1853. 16mo. pp. 120.

A singular mixture of prose and poetry, in which there are passages powerfully written. There is little unity to the book, however, and one cannot understand precisely for what purpose, either of instruction or amusement, it was published. K.

Art. XV.

Historical Sketch of Interpretations of 1 *Pet.* iii. 18–20, *and* iv. 6.[1]

"For Christ also hath once suffered for our sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by [*rather*, in] the spirit, by which also he went and preached to the spirits in prison, which sometime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls were saved by water." 1 Pet. iii. 18–20.—[With this we ought also to take the verse in the next chapter, since it evidently relates to the same thing: "For, for this cause was the gospel preached also to those that are dead, (*literally*, to the dead,) that they might be judged according to men in the flesh, but live according to God in the spirit." iv. 6.]

A reader, coming to this passage with no predilections on the subject, would not suspect there was any difficulty in understanding it, so far at least as respects its general meaning. He might not indeed have a very definite notion of what St. Peter meant by the word "prison," in such a connexion as this. He would, of course, infer, from the obvious nature of the case, that the term must here have been used figuratively; but whether it thus denoted a state simply of confinement, or a state also of suffering, might not be so clear to him. As to the general fact, however, which the apostle is here speaking of, he would not be aware of any want of explicitness in the text; he would take it for a perfectly plain sentence, and suppose its only purport to be, that Christ went in spirit, after he

[1] We have been favored with the use of the following works on this subject:

1. Dogmatis de Descensu Jesu Christi ad Inferos Historiam biblicam atque ecclesiasticam composuit variisque Observationibus critico-philologicas illustravit Johannes Clausen Theologiæ Doctor & Sacrorum apud Stubbecopienses in Falstria primarius Antistes. Hafniæ. 1801. 12mo. pp. 87.

2. Epistolæ Catholicæ Græce perpetua Annotatione illustratæ a D. Davide Julio Pott. Vol. ii. Gottingæ. 1810. Excursus iii. p. 281 et seqq. [Second Part of Vol. ix. of Koppe's Nov. Test. Græce.]

3. Die Lehre von Christi Höllenfahrt nach der heil. Schrift, der ältesten Kirche, der Christlichen Symbolen, und nach ihre vielumfassenden Bedeutung dargestellt von Joh. Ludwig König, K. Preus. Garnisonprediger zu Mainz. Frankfurt a. M. 1842. 12mo. SS. 282.

was put to death in the flesh, and preached, or ministered the gospel, to the spirits of those men who had been disobedient in the days of Noah; and he would naturally infer that the preaching was intended to do them good,—to make them live according to God in the spirit, though they were to be judged by the same universal law that holds over men in the flesh. Suppose him to be thoroughly acquainted with the figures of speech in ancient and modern, in oriental and occidental, usage; suppose him to be familiar with the prophetic and poetical forms of expression in the sacred writings; and suppose him to allow all these their natural play in his mind, to the utmost extent within the acknowledged laws of human language; yet, in such a sentence as this, all these would never suggest to him any interpretation essentially different from the historico-grammatical one,—we mean, unless he had some contrary prepossessions to lead him off.

But if the reader came to the passage with an adverse dogma in his faith, or with an adverse tendency of thought, he would have to do one of two things: he would be obliged either to change, or suspend, his own views, or else to find some way to bring the passage itself around into apparent consistency with them. And, here, it is important to observe that, howsoever the case might be with some individuals, the whole history of dogmatics shows which of these two courses the generality would take. The text would have to yield.

Now, it is plain, on the face of the matter, that the following classes of Christians cannot accept the natural meaning of the text, without some restrictions. 1. Orthodox Protestants; we mean those who hold that there is no chance for repentance after death, and who therefore cannot admit that Christ, after his crucifixion, preached to the spirits of the Antediluvians, with intent to make them live according to God in the spirit. 2. The same is true of Roman Catholics, with their well known doctrine of Purgatory for believers who die imperfect, and with their equally well known doctrine that none who die faithless and impenitent, like the Antediluvians, have any further offers of mercy. 3. Materialists, who deny that there is any human soul, or spirit, between death and the resurrection, and who hold, at the same time, that the latter

event had not taken place when St. Peter wrote. They cannot even admit that there were such spirits as the apostle mentions. 4. All who hold the complete salvation of every person at the instant of death, or at the instant of entering the future state.

While thus grouping these four classes together, we shall not, of course, be suspected of the unworthy aim to insinuate an odious comparison, and to play on vulgar prejudices. In one respect only, they happen to stand in similar relation to the passage before us. This accidental similarity between them, on so narrow a point, is a matter of no kind of consequence; but the relation in which they severally stand to the text itself will be found of some significance in the historical sketch that we are about to enter upon.

The history of interpretations and hypotheses on this passage is naturally divided into three periods. The first is that of the primitive church, and extends from the apostolic age into the early part of the fifth century, when the notion of Purgatory began to be broached, and the present Orthodox system of Election, with its attendant doctrines, arose. The second period reaches from this date, through the Dark Ages, down to the Reformation. The third, to our times.

First Period. From A. D. 100 to A. D. 415.

With respect to the future state, the doctrine of the primitive church was quite unsettled on several of those points which we, at present, should deem too important to be left in fluctuation. Different persons advanced different opinions, without blame; nor did they always take care to be consistent even with themselves, on questions which had never passed through the ordeal of controversy, and which therefore were not fenced around by party lines. So far, however, as our reading has gone, it appears that, for three or four centuries, the Christians were unanimous in holding that the soul of Christ went, after his death, to *Hades*, there to further the work of human salvation among the dead. This universal opinion was founded chiefly on the two passages in Peter, together with some other texts, as Ps. xvi. 10, (quoted in Acts ii. 27, 31,) Ephes. iv. 8–10, &c. But the capricious way in which they generally interpreted Scripture, allowed them, when

they had once taken a hint from their text, to carry it out in any direction they pleased. There was consequently a wide license of hypothesis, as to who those spirits were, to whom Christ preached in Hades. Some thought them to be the souls of the patriarchs, prophets, and pious men, who died before the coming of Christ; others, that they were the dead in general; and some adhered to Peter's specification, but supposed that the spirits of the Antediluvians were mentioned only as a signal example of all impenitent sinners who had died in former times,—a part being put for the whole, by a well known figure. Howsoever they determined these points, they generally clothed them in the fantastic views of that age. Especially did their views of Hades, or the world of departed spirits, give a peculiar form to all their representations of this subject. It may be well to premise that they regarded Hades as a subterranean realm, where the souls of all the deceased, both good and bad, remained from death till the resurrection, but in the possession of their faculties, and expecting the last judgement to complete their happiness or misery. We may admit such an intermediate state, without supposing it to have the locality and formal circumstances which they ascribed to it.

Second Century. Passing over some faint traces in the Apostolical Fathers, as well as in a few questionable remains of the first century, and of the early part of the next, we begin with the middle of the second century, where the regular series of ecclesiastical documents begins. What must have been the common opinion at this time, will be seen, by every one versed in dogmatic history, from the example of the heretic Marcion, about A. D. 150. According to his usual method of perverting the doctrines of the Church to his Gnostic fancies, he contended that when Christ descended to Hades, the souls which he released were those of Cain, the Sodomites, the host of Pharaoh, and of the heathens who had opposed the God of the Old Testament; but that he excluded Abel, the Patriarchs and prophets, from his kingdom, for their obedience to the Maker of the world.[1] That Christ went and preached to the spirits in Hades, was the doctrine which Marcion borrowed from the prevalent belief; the turn he

[1] Irenæus Adv. Hæres. i. cap. 29. §3.

gave it was for the support of Gnosticism. When we look into the Greek and Latin Orthodox Church, we find Hermas (about 150,) holding that even the apostles, after their death, descended to the dead, preached there to the souls of those who had lived in righteousness and purity, but who had not been baptized, administered baptism to them, and brought them into the kingdom of Christ.[2] Justin Marytr (150–160,) applies to Christ a passage which he professes to quote from Jeremiah, but which had been fashioned partly from the text in Peter: "The Lord God, the Holy One of Israel, hath remembered his dead ones, who slept in the land of dust; and descended to them, that he might preach to them the gospel of his salvation."[3] Irenæus (about 185,) says that when Christ descended into the places under the earth, he remained there three days (that is between his death and resurrection,) to announce to those who were there the glad tidings of his advent, and to grant forgiveness of sins to those who believed on him. "And all, (adds he,) believed on him, who had hoped for him, namely, the righteous, the Patriarchs, and the prophets."[4] Theodotus (earlier than Clement of Alexandria,) mentions that Christ descended to Hades, preached to the souls of the just who were there, removed them, and made them to live under his shadow. But what is peculiar to him, he places this event after Christ's resurrection.[5] Clement of Alexandria (190–196,) treats at some length on the subject. The Lord, (says he,) preached the gospel to those who were destroyed in the deluge, who were bound and shut up in prison: . . . And since the Lord descended to Hades for no other purpose than to make the gospel known there, he must have preached either to all, or else to the Hebrews only. If to all, then all were saved who then believed on him, though they had been heathens. If only to the Jews, then the apostles also must have descended thither to preach to those heathens who were disposed to repent; for God is no respecter of persons. In another place, he quotes, with approval, the passage in Hermes, respecting the descent of the apostles to Hades.[6]

[2] Herm. Past. Simil. ix. c. 16. [3] Dial. c. 72.
[4] Adv. Hæres. iv. 27. conf. iv. 22, 23. iii. 20.
[5] Clem. Alexand. p. 973. Edit. Potter.
[6] Stromat. vi. c. 6. pp. 762–767. Strom. ii. c. 9. p. 452. I omit

Before we pass, an important fact ought to be mentioned, that shows, at once, how the oriental students of the Bible, in those times, understood the text in Peter, and what must have been the opinion of the whole Syrian Orthodox Church respecting it. The *Peschito*, or Syriac translation of the New Testament, the most valuable of all the ancient versions, was made as early as the latter half of the second century—perhaps before; and this renders the passage in question thus: "And he died in body, but lived in spirit. And he preached to those souls which were detained in Hades, which were formerly disobedient, in the days of Noah, when the long-suffering of God commanded an ark to be made, in hope of their repentance; and eight souls only entered into it, and were kept alive in the waters." (1 Pet. iii. 18–20.) "For, on this account the announcement is made also to the dead, that they may be judged as persons in the flesh, and may live according to God in the spirit." (iv. 6).[7] Such was the form in which the Syrian Christians read the words of Peter.

Third Century. Tertullian (about 208,) proves that the souls of the deceased are in the underworld, by the acknowledged fact that Christ descended to them there, at his death. He remained three days "in the lower parts of the earth,"—in "the heart of the earth," and "I believe," says Tertullian, that it was to the Patriarchs he went, to make them sharers with himself.[8] Hippolytus (about 220,) says that "while Christ was reckoned among the dead, he made the gospel known to the [ancient] saints who were under the earth; and through his death he conquered death,"—that is, delivered the souls which had been held in Hades. Origen (230–253,) often recurs to the topic. He quotes the text in Peter to show that it was while Christ was separated from the body that he de-

Adumbrat. in Prior. Pet. Epist. (p. 1007,) where St. Peter's words are applied, *allegorically*, to living men. Of this fragment, we have only the Latin version extant; and the translator boasts that he had "excluded certain offensive notions, and purified Clement's doctrine, so that it might be the more safely received." (See Note 1, p. 1006).

7 Murdock's translation of the Peschito, *in loc.*

8 König refers to De Anima c. 7. conf. cc. 31, 32. This tract was written about A. D. 208.

In quoting subsequent testimonies, I shall rely on some of the works mentioned in the first note of this article, unless a special reference is given.

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scended to Hades; again he quotes it, to illustrate "the hope that remained for those who were destroyed in the deluge;" and he infers that the souls of those who perished in Sodom and Gomorrah shared in the same favor. It was for the salvation of the world that Christ went and preached in Hades; whence he delivered the first parents of our race, and indeed all the souls who were willing, or whom he judged, for reasons known to himself, to be prepared to receive the grace. Gregory Thaumaturgus (about 260,) represents Christ as saying, "I must also descend to the depths of Hades, for the sake of the dead who are there detained."

Fourth Century, and beginning of the Fifth. Lactantius (about 306,) says that Christ was in the underworld of the dead only two days, when he vanquished and threw it open, —that is, set its prisoners free. Eusebius Pamphilus (about 320,) introduces the subject in many passages; the substance of which is, that when Christ put off his fleshly body, he went down among the dead to call thence the souls of those who had long since deceased, and that he broke asunder the gates of Hades, thus enabling the dead to escape. Julius Firmicus Maternus (about 330,) speaks to nearly the same purport with Eusebius. Athanasius the Great (340–360,) represents that while the body of Christ lay in the grave, his soul was in Hades, where he preached the gospel to the souls of the deceased, setting them free from the bonds with which they had been held; and that, when his body rose from the grave, his soul rose from Hades. Hilary of Poitiers (about 350,) comments, in his loose way, on the 82d. ver. of Ps. cxix. (*Sept.* cxviii.) "Mine eyes fail for thy word, saying, When wilt thou comfort me?"—which he treats as a prophecy. The Psalmist knew, says he, that the saints who reposed in Hades, (*Infernus*,) longed for this comfort; he knew that, according to the testimony of the apostle Peter, when the Lord should descend to Hades this comfort would be preached also to those who were in prison, and who had once been disobedient in the days of Noah. In other places, Hilary observes that this descent took place while the body of Christ lay in the grave.[9] Cyrill of Jerusalem

[9] Hilarii Enarrat. in Ps. cxviii. sub. litt. *Caph.* conf. De Trinit. x. cc. 34, 65.

(about 360,) makes the three days that Jonah passed in the whale, a figure of Christ's abode in Hades. He went down into the places under the earth, to set the righteous free, who had been held there, in countless numbers, from the time of Adam. Basil the Great (about 370,) comments on Ps. xlix. 15, "God will deliver my soul from the hand of Hades, when it shall take hold of me;" [*Septuag.*] and says, Here is anticipated the descent of Christ to Hades, who freed the soul of the Psalmist, along with the other souls, so that it no longer remained there. Gregory of Nazianzum (about 370,) is undecided whether there was a universal, or only a partial, deliverance from the subterranean world. In one place, he says that when Christ descended to Hades, he set free *all* who were held there; in another passage, either all, or else those who believed on him. "Peter," says he, "meant that Christ suffered for the salvation of all men. And were it asked, How were they to be saved who had died before his coming? the apostle solves the difficulty by saying, Wherefore he went and preached to the spirits in prison, and saved those who were already dead. For they who had so lived that, if Christ had then preached they would have believed, were saved by his descending to the dead.[10] Gregory of Nyssa (about 370,) takes the acknowledged fact that the disembodied soul of Christ descended to Hades, and argues from it to prove that souls exist separate from their bodies. Didymus of Alexandria (about 370,) does the same. Philastrius of Brescia (about 370,) holds the doctrine of Christ's descent to Hades; but ranks among heretics those who say that he preached the gospel to *all* who were there, or that even all who there confessed him were saved. Philastrius was the first who branded the belief in this *universal* deliverance with the stigma of heresy. Epiphanius (about 375,) frequently treats of this subject. Christ was crucified, buried, and went down into the places under the earth, where he led captivity captive. It was his soul, in connexion with his Godhead, and not his body, that descended thither, to bring forth the souls of the deceased Patriarchs and ancient worthies; and Epiphanius adduces this fact to prove, against the

[10] I find this last passage in Clarius, as quoted in Critici Sacri in 1 Pet. iii.

Apollinarists, that Christ had a soul as well as a Divine nature. "What was the effect of his preaching to those in Hades?" adds he; "did it save *all* who were there? No; but those only who believed on him." Ambrose of Milan (about 380,) says that "while the body of Christ lay in the grave, he himself (that is, his soul,) was among the dead, but in a state of freedom; and when he had annulled the laws of death, he bestowed forgiveness on those who were in the underworld." He set those at liberty "who were there bound in sin." Ambrosiaster, or Hilary, a Deacon of Rome, (about 380), regards it as one of the objects of Christ's death, that he might descend into the underworld, (which he places in the heart of the earth,) and free those who were confined there by sin. Christ's appearance there was itself "a preaching to the dead;" and he delivered as many as desired him. He despoiled the underworld; for he led forth the captives who had been held there either by Adam's transgression, or by their own sin, and who then submitted to him. Jerome (388–402,) defines that it was with his soul only that Christ descended to Hades, [*Infernus;*] but that he ascended to heaven both with his soul and with his body. We know not, (says he,) how the angels and those in Hades were benefited by his death; but we know that they were benefited thereby. He annulled the imprisonment, and set those free who had been fast held in bonds. In a work written about 402, he says that Christ "descended into the furnace of Hades [*Infernus,*] in which the souls of the sinners and of the just were confined." In this expression, we detect a trace of the change which was progressing in the popular usage of the term Hades, or Infernus. It was beginning to be appropriated, by the Latin Church, to the place of torment; and Jerome here mingles both the former and the newer ideas together. Theophilus of Alexandria (402,) argues against the Apollinarists, who denied that Christ had a human soul, and quotes Ps. xvi. 10, as spoken of Christ: "Thou wilt not leave my soul in Hades, nor suffer thy Holy One to see corruption." Now, it is not credible, (says he,) that his flesh descended into Hades, and appeared among the dead who were there; but he mentioned his soul, in order to show that, while his body lay in the grave, his perfect ra-

tional, and intelligent soul went down to those who were in Hades.[11] Rufinus (about 402,) defines the doctrine of the Church concerning the descent of Christ to Hades, or *Infernus*, in his Exposition of the Apostles' Creed. The sum of his statement is, that Christ descended to Hades, at his death, burst asunder its walls, and released the prisoners from punishment, by freeing them from their imprisonment and leading them forth. This adds he, was predicted in several of the Psalms; and Peter says that, being put to death in the flesh, but quickened in the spirit, [he went] also to those who had been shut up in prison in the days of Noah; and the apostle declares what work he there performed among them.[12] Augustine (till about 415,) did not probably differ from the views which had been common on this subject. In a work, finished in the year just named, he says, "Not without justice is it believed that the soul of Christ came even into the places where sinners are tormented, that he might release from torments those whom he sought to release, according to his judgements which are hidden from us."[13] We shall find him taking different grounds, on an occasion that occurred the same year. It is well known that Augustine's mind was, at this time, in a state of transition, from the less rigorous doctrines of his early ministry, to the stern theology, of which he has ever since been the patron saint. During this transition, his views often got mixed.

In concluding our notice of this first period, three things are to be observed. 1. Thus far, the Christian world appears to have been unanimous in understanding St. Peter to speak of Christ going, by his soul, or else by his divine nature, after he was put to death, and of his preaching the gospel to the souls of the dead. We suppose that no other view of the case had ever been proposed.[14] 2. In the

[11] Theophili Pasch. Epist. ii. I think it was formerly numbered by mistake as the first.

[12] Refini Exposit. in Symbolum Apost. sub. Art. "Descendit in Infernum."

[13] De Genesi ad litt. lib. xii. c. 33, n. 63.

[14] I do not reckon into this period the allegory in Clem. Alexand. Adumbrat. for the reason mentioned in Note 6. The passage was probably "purified" by the translator; as it now stands, it is at least opposed to Clement's own exposition.

latter part of the fourth century, several bishops inserted the Article of Christ's descent to Hades, in their private copies of the Apostles' Creed, so called; and the Church of Aquileia had incorporated it even in their public copy, and thus made it a part of their Confession of Faith, as early at least, as A. D. 400. The example was soon followed by all the churches. This was done, to exclude the heresy of the Apollinarists; who denied that Christ had a human soul, though they still seem to have admitted that he went, (perhaps by his divine nature) and preached to the dead, while his body lay in the grave. 3. Most of the Greek Fathers came, in the latter part of this period, to hold that the souls of *all* the dead were liberated when Christ descended to Hades; but the Western or Latin Fathers, less indulgent in their theology than the Eastern, generally taught that only *some* of them were set free.

To these three facts, we must add the important one, that the Christian Church had never, as yet, attempted, by any official act, to determine whether salvation is extended to sinners after death; nor had any controversy arisen on this point. Either side was advocated at pleasure. Indeed, it was not till the close of the fourth century, and the beginning of the fifth, that the two doctrines of Universal Salvation and of Endless Misery came into public conflict with each other.[15] This indecision had left theologians free to maintain such conclusions as were suggested to them by Scripture, or by their own general principles, or by their caprice. The consequence was, that they often advocated sentiments that belonged to very different systems of faith.

Second Period. From A. D. 415, to the Reformation.

Augustine was the first to broach the Roman Catholic doctrine of Purgatory; and it is remarkable that he was the first, also, to propose the modern hypotheses that St. Peter meant living sinners, either of his own day, or of Noah's day, when he spoke of "the spirits in prison," who had been disobedient "while the ark was a preparing." To these innovations, Augustine was impelled partly by certain general influences, but more immediately by a special occasion. His own tendencies were already quite decided towards those doctrines of arbitrary Election and

[15] See Ancient Hist. of Universalism, Ch. vii.

Reprobation, of man's impotence and the exclusive agency of Grace, and of irremediable perdition for the unbelieving at the instant of death, which he afterward brought into system. This would naturally make him loath to admit any preaching of the gospel to the Antediluvians after they passed into the world of spirits. Besides, the jealousy of the church had recently been stirred up against all the more merciful sentiments, by the Origenistic quarrel, in which Augustine had sympathized. It was a time, and a state of things, in which the old views of the text in Peter, would be exposed to suspicion, as they never had been before. But the immediate occasion of his innovating upon the passage, was, a letter from a bishop Evodius, in the year 415. I wish to know, says the latter, what you think concerning those spirits mentioned in 1 Pet. iii. 19, 20. It is said that they were in Hades, (*Infernus*,) and that, when Christ descended to them, he preached the gospel to *all*, and, by his grace, liberated *all* from darkness and pain. Augustine replies, that to suppose any one, who has not believed while here on earth, can believe among the dead, is intolerable; but that he finds, as none before had ever found, many difficulties in the passage. We cannot deny, says he, the descent of Christ to Hades, (*ad Inferos;*) but, why preach to those who disbelieved in Noah's time, and not to others? why to those who were disobedient, and not to the few, that is the eight souls, who were obedient? It seems not to have occurred to Augustine, that these queries had just the same force, if any, against every possible exposition of the text. He then runs into those poor quibblings, that he often practised when he had a point to carry. If, says he, they are to "be judged according to men in the flesh," (ch. iv. 6.) must they not themselves be "men in the flesh?" or, are they, now, to "live according to God in the spirit," but hereafter to be clothed in the flesh, that they may then be punished? Perhaps, however, adds he, these words do not relate wholly to those who are among the dead. The transactions in Noah's time were a type of things under the gospel. The men who did not believe while the ark was building, represented those who did not believe while the Church was building, and who were in the "prison" of ignorance,—as the Psalmist says, "Lead forth my *soul*

from prison, and I will confess thy name;" and "They sat in the shadow of *death*, to whom light is sprung up." The deluge signified baptism to the believers in Christ, and destruction to the unbelievers; the beams, that were fitted into the ark, stood for believers under the gospel, who were also represented by the eight souls that were saved.

Thus far he allegorizes. But as Augustine did not himself regard this as properly an *interpretation*, he proceeds to suggest that Christ preached, by his spirit, to the Antediluvians while they were yet living, and not after they died. The preaching to them was in the days of Noah; their imprisonment in Hades was a subsequent affair. The 6th verse of the next chapter, he then refers to living men, who are sometimes figuratively called "the dead;" their being "judged according to men in the flesh," was their suffering tribulation and the death of the body.[16] This is the first occurrence that we find of any such exposition.

Of his allegory, we need say no more than that it was one of those whimsical extravagances, in which the old Fathers delighted to exercise their fancy,—often, like Augustine in this instance, without any faith in their reality. But of his proposed *interpretation*, which is the one commonly adopted at present by our Orthodox churches, we must observe that it goes, from beginning to end, against the obvious tenor of St. Peter's thought, and is irreconcilable indeed with the grammatical construction of his language. Let us follow the apostle, step by step, through the sentence. 1. He says that it was Christ, (not Noah,) who "went and preached." We should not lay so great stress on this, were it not for what is further said, namely, that it was he as that same "spirit" which survived, or was quickened, after he was put to death, and which was therefore his personal spirit, or soul, in distinction from his body—not his mere spiritual *influence*, exerted through other instrumentalities. 2. It is evidently meant that his thus "going and preaching," had some relation to his having been "put to death as to the flesh, but quickened as to the spirit";[17] now, what relation of

[16] Epistt. 163, 164, inter August. Opp. Vol. ii. pp. 856–868. Paris, 1836. These Epistles are numbered 98, 99, in some of the old Editions.

[17] The two members, "being put to death in the flesh," and "being

the kind could there be, if the "preaching" was back in the days of Noah? In consequence of his death and quickening, or in connexion therewith, "he *went*, (such is the *form* of the apostle's idea,)—"he went," as a spirit, "and preached" to certain other spirits, called "the dead," and distinguished from "men in the flesh," (see ch. iv. 6.) 3. These "spirits" were those who had been disobedient in the days of Noah. And this difference between the period of their "disobedience," and the period of the "preaching" to them, is further recognized by the form of the Greek participle, "having been disobedient," when taken with its limiting adverbs of time. That is, their "disobedience," so far as it is here referred to, was in some period before the "preaching;" that period, the apostle asserts, was "in the days of Noah, while the ark was a preparing," but the preaching he evidently connects with the time of Christ's "being put to death as to the flesh."

Now, whatsoever interpretation we give the whole, the first requisite to its being an *interpretation*, good or bad, is, that it be formed on the *specifications* of the text. We cannot set aside its very ground-plan; we cannot shift those lines that run clear through it. The specific designation of the persons referred to, and the specific designation of times, cannot be changed; nor can we alter the relative order in which the persons, the times, and the specific acts, are placed with respect to each other. Within these fixed outlines, free play may be allowed for the natural, or usual figures of speech, in such a discourse; but we cannot allow them to remove the specified bounds, with any more propriety than we could make the figures, say, in the twenty-fourth and twenty-fifth chapters of St. Matthew, set aside the specifications of time there given, or the order of events there represented. It is plain, from the nature of the case, that the term "prison," for instance, is used figuratively in the passage in Peter; the expression "he *went*," is dictated only by that *form* of thought by which all men unconsciously give *distance* and *locality* to

quickened in the spirit," are exact counterparts of each other, in the Greek text. Our English translators have rendered the latter member, "*by* the spirit." It was no more "BY" the spirit, in this case, than it was "*by*" the flesh in the former. The meaning is, that Christ was put to death in respect to his flesh, but quickened in respect to his spirit, by which he went and preached, &c.

the state of disembodied spirits,—as we say 'he is *gone* to heaven,' or, 'the Son of Man *came down* from heaven,' &c.;[18] the *manner* of his communicating the gospel to those spirits is called his "preaching to them," because this is the manner of communicating the gospel among us. On these points, and the like, and on such questions as whether St. Peter mentioned only the spirits of the Antediluvians, by the well-known figure of Synecdoche, as a signal example of all spirits who had departed in impenitence,—on such points as these, there is full scope for reasoning within the specified limits of the text and context. But the points that form the very land-marks of our author's course of thought through the passage,—these we must accept, and abide by, unless we would interpret ourselves rather than him,—unless we would act on the rule, too commonly acted on, of trying how we can the most decently pervert the passage, instead of bringing out its meaning.

Augustine, however, was not in a mood to defer to considerations of this kind. He was not writing in the spirit of interpretation; his aim was to turn the text away, somehow, from its apparent support of an opinion that was to him "intolerable." He saw not very clearly how this was to be done; but it had to be done, some way. This appears to have been in the same year in which he admitted, when writing with less attention to his dogmatics, that Christ released the souls even of sinners from the place of their torments.

From Augustine to the Eighth Century. It does not appear that either his allegory, or his proposed explanation of the text, met with favor, for a long time afterwards, or so much as drew attention, even in the West, where his influence was paramount. Perhaps he himself forgot both, when they had once served the occasion that called them forth.[19] So far as our reading goes, there is

[18] So, in the 2d verse following our text, it is said of Christ, "Who is *gone* into heaven;" where the same Greek participle is used as in the phrase, "By which also he *went*," &c.

[19] Augustine advanced different opinions, at different times, concerning the result of Christ's descent to Hades. In one passage, written probably in the earlier part of his ministry, (Serm. 197, *de temp.*) he says that "*all* were delivered" from the underworld, on that occasion;

no instance of their being repeated, or adopted, for some centuries. The force of the hitherto universal usage was so strong, that the text continued to be regarded in the same way as before, though with some partial modifications in the West.

We have already seen that a difference was rising between the views of the Latin Church and those of the Greek, on our general subject. The difference began to be more noticeable, at this time, than it had been in the preceding period. In the Latin or Western Church, the doctrine of Purgatory was coming into vogue; it is supposed to have been brought to a tolerably full developement by Pope Gregory the Great, about A. D. 590, or 600. As fast as this was received, it modified the opinions of the West on many points concerning the future state. It made theologians more scrupulous to confine Christ's preaching among the dead to the spirits of ancient believers, and more careful to exclude such spirits as those of the disobedient Antediluvians. Of course, the text in Peter fell into comparative disuse. It is easy to see how this result would naturally follow the doctrine of Purgatory, as well as other Western doctrines we have named. Hades, (or *Infernus*,) came more and more to be regarded as a place of positive suffering. Even the saints, who died before Christ, were there tormented by the Devil. But from these pains, and from this woeful region, they, and they only, were delivered, when their Lord descended among them. The Latin Fathers of these centuries expatiate upon the triumph of Christ on that occasion. He overthrew the walls of the lower realm, broke down its brazen gates, burst their iron locks, smote off the fetters, lighted up the Tartarean darkness with the flashing splendors of his presence, stilled the tempest of lamentations, and, "leading captivity captive," he conducted his ancient faithful ones to heaven. How the sinners were detained in the prison after it was thus opened, we are not told; but they

but in nearly the last work that he composed, (Hæres. 79, A. D. 428,) he sets it down as one of the heresies to hold that unbelievers among the dead, believed on that occasion, and that *all* were then delivered. It should always be remembered that as Augustine marks a transition-period in the Western Church, his own mind shared in the transition he effected.

were kept there in confinement still, and had no share in the relief which Christ brought. As this latter position grew more defined and jealously guarded, it grew more necessary to avoid the passage in Peter; and we have found scarcely a direct allusion to it among the Latins of this time, though they made quite as great account as ever of the fact that Christ descended to Hades,—a fact which the passage had hitherto done so much to suggest and to confirm.

Meanwhile the Greek Church, being little affected by the new dogmas that cramped the thoughts of the Western, maintained its former free treatment, as well as its former views of the subject. It would seem that the larger part of its theologians, in these centuries, held the deliverance of *all* souls from Hades, on Christ's descending and preaching the gospel to them. Some, however, chose to say only that those who then believed on him were set free, though they might have been unbelievers and ungodly before. Their allusions to the language of Peter, are as frequent as ever. We need give but one example. Maximus the Confessor, (641,) explains 1 Pet. iv. 6, thus: "He says that the gospel was preached to those who had suffered punishment [in the deluge,] for crimes against each other, which they had committed during their life in the flesh; and that it was preached to them, in order that they might live according to God in their spirit, that is, in their soul. They accepted the preaching of the divine wisdom, while in Hades, by believing on the Saviour who descended to Hades to save the dead."

From the Eighth Century to the Reformation. It would be of so little interest to trace our subject through these eight hundred years of dead theology and living scholasticism, that we may well spare ourselves the labor of investigating, and our readers the tedium of following, the details. A general view of the apparent state of the case, is all that can be desired.

Of the Greek Church, we might repeat what we have just said as to its opinions and usages on our subject, in the preceding centuries; for, in these respects, there appears to have been no change, worthy of notice. The same free reference to the passage in Peter, and the same interpretation of it, continued, in connexion with the same views

of Hades, and of the numbers released from its imprisonment.

In the Western or Roman Catholic Church, we perceive, says Pott, a wonderful confusion of sentiments, at this time, concerning "*Infernus*," and the descent of Christ thither. It was, at first, the place of all departed souls, where the Devil held some sort of dominion over the pious as well as the impious, till their resurrection; again, it became the place of the damned only,—the *Limbus Patrum* and Purgatory being distinguished from it; or it was partly all three. Such was the confusion. On one point, however, there was agreement: none were delivered from it, at Christ's descent, except the souls of those who had lived piously while on earth. Clement, a presbyter in France, who held that Christ restored *all* souls when he descended thither, was condemned in a council at Soissons, in 744, and imprisoned.[20] But what more immediately concerns our topic, is, that we find throughout these times, hardly any notice of the passage in Peter; it did not harmonize with the opinions of the Church. Venerable Bede, in England, (about 720,) whose Commentaries were composed of quotations from the Fathers, is said to have mentioned the *allegory* of Augustine, and to have adopted his *explanation*, of the text,—the first instance that we know of the kind. But it seems that he was partly misled by a false reading in his Latin Testament, which had "spirits *in carne*, (in flesh,") instead of "spirits *in carcere*, (in prison.") There were comparatively few who wrote Commentaries on the Scriptures, in the Middle and subsequent Ages; and the most of these, like Bede, only brought together explanations from the Fathers. Of original expounders, none were more distinguished than De Lyra of Paris, (1330,) and Laurentius Valla, of Rome, (1450.) The former, we think, makes the text in Peter mean that the spirit of Christ preached by Noah to the living Antediluvians, who were in the "prison" of sin; the latter passing over this part of the sentence, remarks only on the clause concerning "baptism," and corrects a false reading in the

[20] For an account of Clement, see Ancient Hist. of Universalism, Appendix § ii.

Vulgate.[21] We may observe also that some, as Duns Scotus, (1300,) Durand of St. Pourçain, (1330,) and John Picus Mirandola, (1480,) held, not that Christ descended personally to the dead, but that his moral spirit, or influence, was exerted among them.

Third Period. From the Reformation to the Present Time.

Age of the Reformation. From A. D. 1515 to A. D. 1600. Luther fluctuated on the point in question, though his mind became fixed, at length. In 1521, he refers to the notion that Christ descended to the damned in hell, and remarks of it, 'I know not how this can be rejected; for St. Peter says, plainly, that Christ was put to death, and went in spirit to those who were in the prison of hell.' It is obvious, however, that this would not really coalese with Luther's general system of doctrine. Two years afterward, (1523,) he had changed his opinion of it: 'If any hold that Christ descended, after his crucifixion, to the [departed] souls, and there preached to them, I will not gainsay him; but I cannot believe it. . . . . Besides, the Scriptures are against it.' Still, the text proved too strong for him; he could not rest in a total denial of its import. Ten years later (1533,) we find him fallen back on his first position, of Christ's descent to the damned in hell, and reaffirming it, with much particularity, in the Conference at Torgau. According to him, the object that Christ had in view, was, to break the dominion of the Devil over the dead. That Luther was conscious of a more Scriptural form of the idea, is evident from what he said, four or five years afterwards, when he came rather too near abusing St. Peter for his doctrine on the subject. Speaking of the destruction of the old world, by the Flood, 'in which the divine wrath swept into hell not only adults, but so many children who knew not right from wrong, and so many simple people whose ignorance prevented them from believing,' he supposes that the view of 'such a frightful punishment so agitated St. Peter himself as to make him like a crazy man, or one possessed, uttering words which we cannot even to this day understand. For he says that Christ, being made alive in spirit, went and

[21] De Wette's Kurzgefasstes exegetisches Handbuch in Pet. iii. s. 44. Critici Sacri in 1 Pet. iii. 19, 20

preached to those spirits in prison who did not believe when God once waited and had patience in the times of Noah, &c. This' adds he, 'is certainly a strange idea, and a right down foolish speech! for Peter intimates that an unbelieving world was once destroyed; and, then, that the deceased Christ preached to it, after death, to make it a new and believing world. This is properly the purport of St. Peter's words,—of which I will say nothing decidedly. Still, however,' continues he, by way of excuse for the apostle, 'there is no doubt that they, whom he calls an unbelieving world, were not the godless mockers and tyrants, who will certainly be damned if they die in their sin; but the apostle referred to the young children and others whose ignorance hindered their believing. And on this account he mentioned the long-suffering of God in not depriving those persons of his saving word, who did not believe at the time of the Flood, or who could not have believed.'[22] One would suppose it better to adhere to what was "properly the purport of St. Peter's words." But this, Luther could not do, consistently with his doctrine of damnation. He therefore concludes that the "disobedient" were such only as had been *excusably* disobedient. This opinion, at least in its general form, he retained to the last, as appears from his remarks in 1545, the year before his death; 'Here St. Peter says clearly that Christ was not only manifested, [after his crucifixion,] to the ancient fathers and Patriarchs, but that he also preached to some who did not believe in the time of Noah, and who, because they knew that their sins might be forgiven through the sacrifice of Christ, trusted to the long-suffering of God that he would not rage so dreadfully against the human race.'

Melanchthon agreed with Luther in maintaining the fact of Christ's descent to the souls of the dead. He says, with reference to Peter's words, that "Christ awakened the ancient fathers, and preached to the spirits which were in prision." But here he purposely leaves the subject, with the advice that we should not push our inquiries too far. The rest of the Lutheran divines, in the age of

[22] Luther's Auslegung des ersten Buchs Mosis. Cap. vii. 15-18. This work was begun 1536, and finished 1545.

the Reformation, appear to have held about the same grounds with Melanchthon, and like him, to have accepted the natural meaning of St. Peter's words, so far as respects the fact of Christ's preaching to the souls of the dead. Some of them however, disregarded his cautionary advice, and defined the particulars with much more circumstantiality.

Zwingli appears to have held that it was only the power, or influence, of Christ, and not himself personally, which descended to the souls of the deceased. "When Christ was numbered among the dead, the power of his salvation reached even to those who were under the earth. What the holy Peter says," continues he, "is, that the gospel was preached to the dead." But with a contradiction of the apostle, such as we have so frequently met with, he adds, that these dead were "all those under the earth who had, since the creation of the world, believed in the admonitions of God, after the example of Noah, while the godless despised them." It will be remembered, on the contrary, that St. Peter says they were those who had been "disobedient" in the days of Noah.

Calvin follows out the idea of Zwingli, but with an effort to avoid the appearance of contradicting the apostle. In his Institutes, he contends that the proper explanation of St. Peter's words is this: the influence, not the person, of Christ visited the spirits of those among the dead who were *on the watch*, (so he translates the phrase rendered *in prison*,) that is, who were piously looking forward to him. And these were comforted by the assurance he gave them that the great work was completed; but to the souls of the reprobate, or "disobedient," it was made clearer than ever that they were excluded from his salvation. In a later exposition, which we find in his Commentary, he begins by refuting the two following hypotheses: 1. That it was the soul, or personal spirit, of Christ which descended to the dead; and 2. that it was only the morally dead, to whom the spirit of Christ preached through the apostles. This, he says, is a very absurd way of explaining the text. He thinks it was the spirits of the pious dead, to whom Christ preached; that instead of "spirits *in prison*," we ought to read, "spirits *on the watch;*" but that, if we must translate it "in prison," then

it means that they were *constrained*, held in bondage as it were, by their vehement desire to behold the work of redemption finished. But here, says he, rises a difficulty: Why does St. Peter mention only the unbelieving or "disobedient" souls, while speaking of those to whom Christ preached? The answer is, that the impious dead comprizing nearly all who had lived in the ancient world, and the pious dead being but few comparatively, the apostle mentions the greater part for the whole. In the course of his exposition, he says there is no occasion to refute the "delirium" of those who think that the souls of unbelievers were released at the advent of Christ; because, there is no deliverence for them after death.[23] This dogma of his obliged him to use the violence which we have seen him resort to, in order to turn aside the bearing of the text, after he had accepted its general meaning.

His associate and successor at Geneva, Theodore Beza, was only second to him in authority and influence among the Reformed Churches of Switzerland, England, and the Netherlands. About the time of Calvin's death, (1564,) Beza published, at Geneva, his Greek Testament, with a new Translation, and with Notes. The passage in Peter is rendered thus: "being put to death in the flesh, but made alive in the spirit; *by* which also he went and preached to the spirits which *are* in prison, which were formerly disobedient, when once the long-suffering of God waited in the days of Noah," &c.—that is, they are *now* "spirits," and "*are* in prison" *now*, but were not, at the time of the preaching; and the "spirit *by* which" Christ preached to them was not his soul, but his divine nature. Beza begins his Note by confessing, what none of the

[23] Calvini Instit. lib. ii. cap. 16. § 9. Comment. in 1 Pet. iii. 19, 20, iv. 6. In this latter text, (iv. 6,) "the dead," to whom "the gospel was preached," were the *pious* dead, says Calvin; and the expression, "that they might be judged according to men in the flesh," &c., means that, although they were condemned by the judgement of men, they would live with God in their spirit. The reason why he must have them to be the *pious* dead, is, that it was the *gospel* which was preached to them; and it would not do to say that this was preached to the disobedient, after death. Nor would it do to say that the gospel was preached to the *pious*, after death, with any reference to their being judged as in the case of men in the flesh. Hence the necessity of wresting this clause to some other meaning.

primitive Christians were aware of, that the passage is very dark: "As there is not a text in the New Testament more obscure than this, I shall do my best to illustrate it." Accordingly, he clears the ground by setting aside 1. a Catholic exposition, that the soul of Christ went to the *Limbus Patrum*, to deliver the souls of the ancient saints; 2. the allegorical hypothesis, that it was the spirit of Christ which preached, through the apostles, to living sinners, of their day, who were "in the prison" of sin; 3. the opinion of "certain fanatics," that it was to the souls of unbelievers, who died before Christ, that the gospel was preached, to give them a chance of salvation. The first exposition, he contends, could not be true, since nothing is here said of the *soul* of Christ, and since it was not to saints, but to the "disobedient," that the preaching was addressed; the second was not only unfounded, but at variance also with the specifications of the text; of the third he says, "this delirium needs no refutation." Together with these three, he rejects a fourth exposition, which, it is said, Luther had somewhere broached: that the spirits to whom Christ preached, after death, were indeed disobedient in the days of Noah, but, having repented when they saw the Flood begin, they died in a state of faith and obedience, and were therefore proper subjects of salvation. "At length," says Beza, "I will give my own view; but in such a way as not to bring a prejudice on the opinions of learned interpreters, nor to preclude myself from adopting a different exposition, should a better be offered." He then submits the interpretation, commonly received at present by our Orthodox churches, and argues it in a very long note. The substance of it is, that the Word, or the divine nature, of Christ, preached in the time of Noah to the disobedient and unbelieving; but, as they refused to hear, they were destroyed by the deluge, and their "spirits" confined "in the prison" of hell, where they still remain. They were "spirits in prison," when St. Peter wrote; but living men when the preaching was addressed to them. "So the dead" (iv. 6,) to whom "the gospel was preached," were indeed "dead," when St. Peter wrote, but living when the gospel was announced to them in the days of Noah. He resorts to the quibble that they cannot have been dead at the time of the

preaching, for only *bodies* die; and was the gospel preached to putrefied carcases? The phrase, "that they might be judged according to men in the flesh," he wrenches after the following manner: to be condemned (judged) in the flesh, is to have sin condemned and abolished in one's flesh; and when it is said, "according to men," it means that sin has its fountain in human nature. The gospel was preached to the living Antediluvians, (who are now dead,) that they might abolish in themselves that sin which springs from their nature, and that they might live according to God in spirit.[24] Why did Beza commit so bungling a piece of violence on this clause? Because the clause distinguishes between the persons referred to and "men in the flesh;" and it was therefore requisite for his purpose to force a foreign meaning upon the language. Absurd as his treatment is, who has ever done better, in a similar exigency? We observe, in passing, that he may have borrowed his interpretation from the "Genevan Bible," published by his intimate friends, the English exiles in his city, two years before his own work appeared. But it is not improbable, on the contrary, that they translated and explained the passage by the light they had received from his instructions.

Reformed Churches. Whether Beza's interpretation was original with himself, or borrowed, we shall find that circumstances conspired to give it a decisive influence on the course of subsequent commentators, especially in England. Nevertheless, it does not appear to have been commonly adopted, for some time, by the divines of the Reformed Churches in Switzerland, — that of Geneva excepted. Bullinger, the theological Professor at Zurich, (1539,) follows the natural sense of St. Peter's words so far as the fact goes that Christ preached, after his death, to the departed souls; but the object, he concludes, was, to comfort the pious dead, and to confirm the "disobedient" in the certainty of their damnation.[25] If we mistake not, Wolfgang Musculus the theologian at Bern, (1555,) and Oecolampadius at Basil, (1530,) explained the passage in nearly the same way. Castalio, Greek

[24] Bezæ Nov. Test. in 1 Pet. iii. 19, 20; iv. 6. Ed. 1589.

[25] Bullingeri Comment. in 1 Pet. iii. 19, 20.

Professor at Basil, (1551,) says he does not understand it, and contents himself with giving a literal translation. Aretius, Greek Professor at Bern, an enthusiastic Calvinist, and a distinguished divine, (1560–1584,) says "I acknowledge the passage is difficult; but the difficulty lies not so much in the text, as in the difference of interpreters, who have aimed to accommodate the apostle's words to their own preconceptions. The apostle's words are '*in which* (that is, in which spirit,) *he went and preached to the spirits confined in prison.*' I accept this in its direct sense, of Christ's descent to the dead, (*ad Inferos;*) for so the words themselves read, and I see that all the Fathers so understand them. The prison, here mentioned, is the prison of hell. Hither Christ went, as we acknowledge in the Creed. Some are curious to know where it is; but I am glad to be ignorant of this, since none who go thither ever return, except Christ. Moreover, what Christ did there, is plainly stated: he *preached to the spirits*,—that is, by some remarkable revelation, he declared to them his advent on earth; and to the impious he announced the dire and woeful truth that the merit of his death did not reach them. His presence only confirmed the punishments of which Noah and other prophets had admonished them. Observe, it is to the spirits of the "disobedient," that the preaching is addressed. St. Peter mentions those only who had lived in Noah's time, because they were the greatest examples of sin in the history of the world." On 1 Pet. iv. 6, he says, "*The dead*, here, I understand to be the deceased. To them the gospel was preached, I suppose by Christ, after their death. Not that there is any repentance after death; it is the souls of the pious, who are here spoken of. To them Christ showed, by some illustrious manifestation, that he had suffered and made satisfaction for their sins. Still, they were to '*be judged according to men in the flesh*,'—that is, they were to stand before the tribunal of Christ, with the rest of mankind, though they would be absolved. Meanwhile, they were to '*live according to God in the spirit*,'—that is, they would not sleep, as some hold, but continue in conscious existence, and in enjoyment of God." [26] That the aim of Christ in

[26] Aretii Comment. in Nov. Test. in 1 Pet. iii. 19, 20, iv. 6. Ed. 1607.

going and preaching to the departed souls, was to aggravate their torment; that "the dead," in chap. iv. 6, were a different class from those in chap. iii. 19, 20; that to be "judged according to men in the flesh," was an empty formality; and that to "live according to God" meant to be conscious,—these far-fetched suppositions were obviously brought, not from the text, but from the necessity of squaring it with Calvinism. Let us pass from the Reformed Churches to the

Lutheran Church. With few exceptions, if any, the Luthern divines, of this age, appear to have understood, by the text, that, after his death, Christ went, either in his human soul, or in his divine nature, or in both, and preached to the souls of the Antediluvians. Such were the views of the chief leaders, after Melanchthon, as Flacius, Osiander, Salom. Gessner, Hutter, &c. But, in following the text through, they resorted to various methods to turn away its adverse bearings on their general system of doctrine. Some pleaded that, though the "spirits" referred to, had indeed been "disobedient in the days of Noah," yet they must have repented just before death, —when they saw the Flood begin to rise. Others inferred that, since they were the spirits of the "disobedient," it must have been the law of condemnation, and not the gospel, that was preached to them. The Lutherans, of that age, could not allow that mercy was shown to such as had died impenitent; but still they could not deny that St. Peter spoke of Christ's preaching, after his death, to the souls of those who had perished in the Deluge.

The English Church. An important ecclesiastical document shows us, at once, what view of the text prevailed among the first Reformers in England. In one of the forty-two "Articles of Religion," under Edward VI., (published 1552,) the "Descent of Christ to Hell" is defined by the explanatory remark, that "his soul *went unto the spirits who were in prison*, or in hell, and *preached to them.*"[27] Such, then, was the common interpretation,

[27] King's Hist. of the Apostles' Creed, pp. 184, 185. London, 1702. These forty-two Articles were drawn up by Cranmer and Ridley, and copies of them sent to several bishops and other divines, for examination. Being returned, they were approved in Council, and sanctioned by the king, under the title, "Articles agreed upon, by the bishops and other learned men, in the Convocation held at London in the year

at this time. But amid the great changes through which the English Church passed, in the following years, this interpretation was changed, with so many other things. The Genevan doctrines and writings were already exerting a powerful influence on the Reformers in England, under Edward VI., (1547–1553;) and in the reign of Mary, (1553–1558,) many of the Protestant divines and scholars fled from the stake to Geneva, and sat under the teachings of Calvin and Beza. Here they prepared and published (1560,) an English edition of the Scriptures commonly called "the Geneva Bible," which became the current standard in England till the appearance of our present Authorized Version. In the Geneva Bible, both the rendering, and the explanation, of the text in Peter, follow the interpretation of Beza so closely, as to show a common origin. Christ "went and preached to the spirits which *are* in prison," (not *were*, at the time of the preaching;) and it is added in the margin, that "Christ being, from the beginning, head and governor of the Church, ... preached by the mouth of Noah .... unto the disobedient, which would not repent, and are therefore now in prison, reserved to the last judgement." The gospel "hath been preached to them of time past, which now are dead, to the intent that they might have been condemned, or dead to sin, in the flesh, and also might have lived to God in the spirit."[28] In this version, and with this gloss, the English Protestants read the passage,

1552, for avoiding diversity of opinion, and establishing consent, touching religion; published by the king's authority." It does indeed appear that they were never submitted to Parliament, nor to the Convocation; the unsettled state of things, and the change of the government, the next year, probably prevented. Still, as they were accepted by the church, at the time, they show what were its views. (Butler's Confessions of Faith, p. 72.)

[28] I quote from the London Ed. of 1578. Translation of 1 Pet. iii. 18–20. "—Was put to death concerning the flesh, but was quickened in the spirit; by the which he also went and preached unto the spirits which *are* in prison, which were in time passed disobedient, when once the long-suffering of God abode in the days of Noah, while the ark was preparing," &c. The following note is placed in the margin: "Christ being from the beginning Head and Governor of the Church, came in the days of Noah, not in body, which then he had not, but in spirit, and preached by the mouth of Noah, by the space of 120 years, to the disobedient, which would not repent, and are therefore now in prison, reserved to last judgement." Translation of iv. 6. "For unto this purpose was the gospel preached also unto the dead, that they

for the next half century,—a formation-period, long enough to fix an impression that has not yet worn away. After the death of Mary, and the return of the exiles under Elizabeth, the present "thirty-nine Articles" of the English Church were adopted, in 1562. Here, among a few other changes, the "Descent of Christ to Hell" is stripped of the former reference to Peter's language, and simply recognized without any explanation whatsoever. So far as we have read, the English interpretation of the text, for the rest of the century, follows Beza's, even in its most bungling and hard-strained conceits. H. B. 2d.

[To be continued.]

Art. XVI.

Character and its Predicates.

What is that something which we call moral character? Does it inhere in the very substance of our powers, so to speak; or does it pertain rather to their attitude, direction, and style of action? What can be affirmed of it in regard to its permanence or momentum? What is its susceptibility to emendation, and what are its correctives? What is its relation to capacity and degrees of happiness? Can we predicate eternal deficiency in enjoyment, and therefore eternal retribution, on present moral debasement? What is the value of motives drawn from such a source?

might be condemned, according to men, in the flesh, but might live according to God in the spirit." Marginal Note: "it hath been preached to them in time past, which now are dead, to the intent that they might have been condemned, or dead to sin, in the flesh, and also might have lived to God in the spirit,—which two are the effect of the gospel."

The agreement with Beza's translation and interpretation is obvious; but which was original, I know not. Since the above was written, it has occurred to me, that this point might be determined by comparing the still earlier English versions, such as the Great Bible, Matthews', Coverdale's, Tindal's, &c. The bungling conceits hardly look, to me, like the invention of Beza, an elegant scholar and a man of some taste. There is a great difference between inventing an absurdity, and accepting it after it has gained currency.

It may be presumption in us to attempt to throw any additional light upon the subject indicated by these questions. The bearing of our present character upon our present and future welfare, has been so ably discussed in this work, and from so many different stand-points, that there appears to be little occasion to canvass anew the whole ground. In some respects, however, the articles referred to contained admissions, the value of which, in the connexion in which they are found, does not fully appear, and which may qualify somewhat the drift of the articles themselves.

It is quite natural, perhaps, that a people, with whom the first tide of joyous emotion begotten by high faith is passed, should turn to a more careful and elaborate examination of the philosophical connexions and dependence of the separate items of their faith. We confess it seems to us far from being undesirable that such examinations should arise; since if they are conducted with proper reverence for the divine Word, they may help us more fully to apprehend the deepest meanings of that word. At the risk, then, of some unnecessary repetitions, and without any further attempt at completeness or systematic treatment than may be necessary to reach the points at which we aim, we proceed to the work before us.

Let it be observed, then, that one of the first requisites to an understanding of the results of character, is a proper understanding of character itself. We must be able to look abstractly, as it were, upon what essentially constitutes character; to discern where in fact character lies. In attempting this, it is obvious to remark that we must distinguish between character and reputation. In a wise and Christian community, these will bear a certain correspondence to each other; but they are by no means identical. Reputation is character by report, and not absolutely. It is the current public judgement of character. Of course, character and reputation will agree with, or differ from, each other, according to the rectitude or perverseness of the public judgement. One may have a very good reputation with a very bad character, when his failings are such as the public approve; and he may have a very bad reputation with a very good character, when his virtues are uncurrent in the community in which he lives.

A man's character is determined by his own personal qualities, and is something wholly within himself. By whatever influences produced, it inheres in the individual, and is unaffected by any other person's judgement concerning him. This point is so obvious that we need not dwell upon it. It is also necessary to separate that which is moral from the other elements of character. We take it for granted that our readers will have no hesitation in admitting what is implied in our common forms of expression on this subject. We currently speak of our physical, intellectual, and moral natures, evidently intending to imply thereby that character stands more directly related to the last. This division of our natures, it is readily granted, must not be pushed too far. It is, perhaps, formal, rather than actual; especially if regarded as reaching to the very foundations of our being. Nevertheless, it serves a convenient purpose in designating the different classes of our powers. An influence upon character is doubtless exerted by both the intellectual and physical man; but that which is moral does not inhere in the physical and intellectual, as such. Whatever of morality or immorality seems to attach to these, seems to do so because of the direction and application which the moral nature gives to them. Thus the intellectual and physical powers, by the style and manner of their activities, give expression to that which is moral in man. They thus become the instruments by which the responsible moral agent does his work.

We are aware that a view seemingly contrary to this has sometimes been adopted. It has been asserted that depravity inheres in both our physical and intellectual natures,[1] giving evidence, as Prof. Upham has it, "that there has been at some period a great mental convulsion; that the glory of the human mind, although not absolutely extinct, is greatly obscured; and that man, in respect to his intellectual and moral condition, is truly and justly a fallen being."[2] But such views appear to be taken up at the command of a system, and to be based upon the unphilosophical assumption, that man's original condition was one of unerring wisdom, and of complete security against all possible

[1] See Biblical Mag. (Meth.) Vol. i. No. 5, Art. i.
[2] Elements of Mental Science, page 399, ch. vii.

forms of physical infirmity, as well as of intellectual error. And even then, the alleged depravity amounts to little more than a derangement of powers, springing from corruption in the moral domain. So that if this philosophy were adopted, it would still remain true that, abstractly considered and strictly speaking, our intellectual and physical powers involve no moral qualities, and of course cannot involve character. We cannot affirm of a muscle that it has moral rectitude, nor of our power to reason that it is virtuous. Both may be pronounced good, as instrumentalities, but not as involving within themselves moral qualities.

Let us move forward a step. Does that which we call character, and which we are accustomed to ascribe to the moral nature of man, pertain to the very body and substance of our powers, so to speak, or to their modes of action? We frequently speak of corrupt loves; — Does the corruption reach to the affectional nature, and pertain to the very power of loving? Or does it show itself in the direction of the loves and the character of their objects? Idolatry is a sin. But is this sin involved in the very powers which find exercise in worship, or in the misdirection of those powers?[3] The mere statement of the question shows that the latter alternative must be adopted; and the consequences of this admission are more important than at first appear. It is here that the question of original sin turns. If vice inheres in the very substance of our moral powers, it may be transmitted from father to son by hereditary law, as disease or physical conformation is transmitted. "God could not," in that case, "make man pure at death, or at any other period, without a miracle"—"without re-creating him."[4] But if character pertains to the style of the soul's action, to the loyalty of our powers to conscience, then, plainly, character may change at death, or any other time, not only without a miracle, but from causes comparatively slight. It is seen, then, that we cannot properly speak of character being "developed," save in a figure; since it is not something originally wrapped up among our powers, waiting

[3] I do not here raise the question of the responsibility of the personality that lies back of all our powers. This, of course, is granted.

[4] Universalist Quarterly and General Review, Vol. ii. Art. 22.

to be unfolded by culture, but is a quality of spiritual action. Character is as susceptible of change as is the quality of actions; and transition from bad to good, and from good to bad, becomes as possible as is transition from sleeping to waking, or from one style of thinking to another. Strictly speaking, we cannot "develope" a condition of sleep, or of a peculiar style of thinking.

But it may be asked, if character does not ingrain itself into the very body of our moral powers, why apply the term moral to this class of our powers? I answer, because it is more directly to the action of the affectional and emotional natures that character pertains. Though it does not inhere in the very body or substance of those powers, it does enter into the style of their action. We speak of the nerves of motion; not assuming that motion inheres in a particular class of our nerves, but that such nerves are the instruments of motion. So when we speak of our thinking powers, we do not imply that thought is a substantive quality of those powers; only that they are the instruments of thinking. Nor do these forms of expression imply that these classes of powers are alone active in producing their respective results. Our emotional nature may prompt to thought, and mind may put the physical powers in play. The case with our moral nature is parallel to this. Our loves are one thing, and our affectional nature wherein lies the power of loving, is quite another thing. Our loves may be corrupt—their direction and objects wrong; and yet our powers of loving may be uncorrupt. Defects of character, using the term in a broad sense, may arise from, and may be qualified by, our general style of thought and judgement; so that, although character directly concerns the action of our moral powers, it may be indirectly affected by the vigor of our thought, and the general measure of our intelligence. This fact is the foundation of hope for its renovation, and makes it possible that newly acquired truth may purify the motive, and so enlighten the understanding as to improve the character in any or all of its most essential particulars.

Without attempting a complete statement of the philosophy of character, it will be necessary, still further, to discriminate between absolute rectitude, or entire conformity,

both in heart and life, to the highest standard of excellence, involving as it does, not only purity of purpose, but the attainment of all knowledge that may be requisite to the absolute perfection of man, and what we may call mere personal rectitude, consisting in loyalty to one's own conscience, though that conscience may be, in some respects, uninstructed. I need not say that a person occupying the latter position, might need instruction still, and would be liable to mistake and error; but, remaining loyal to conscience, he could not, strictly speaking, commit sin. One occupying the former position, would be liable to neither error nor sin. Now, if the former condition alone be recognized as salvation, it is manifest that salvation is unattainable in this world. And, still further, if, as some discussions seem to assume, this salvation implies a *perfect* acquaintance with all spiritual relationship and forms of spiritual action, and the attainment of all knowledge, thus placing man in wisdom and goodness, well-nigh upon a level with the Deity, it is probably unattainable in any world. But if a mind, christianized in the quality of its action, made loyal to a conscience sanctified by Divine grace, growing thenceforward under the genial power of the Sun of Righteousness—if such a mind may be said to be saved, then is salvation possible, here and now. Such a condition is recognized in the Scriptures as salvation. It presupposes conviction of sin, an acquaintance with the mercy of God, and the exercise of faith in appropriating that mercy to one's own need. It presupposes personal penitence, living faith, and ample pardon. These are not so much a step in the Christian pathway, as the very gate admitting to that pathway.

I think this point is in danger of being overlooked. In our desire to keep at a safe remove from the fanaticism of the church, touching the initial fact of Christian life, we are in danger of dropping from our philosophy that fact itself. Some of us talk of culture—culture—culture! We resolve every thing into culture! But we ought not to forget that there is one thing which must precede culture, or at least constitute the initial fact in the process; it is the sowing of the seed. Upon this depends the result of our culture; whether it shall be a harvest of wheat, or

of hurtful tares. The exercise of the faith of which I speak, with its attendant penitence and pardon, introduces one into the kingdom of God. He is saved, in the current Scripture use of that term. He is freed from condemnation, and has already entered upon a condition of blessedness. The language of the apostle James applies to him: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."[5] When he is tried—when in his loyalty to conscience he resists temptation—then shall he receive the crown of life, which the Lord hath promised to them that love him. This is his blessedness—the blessedness of loving the Lord, and therein finding power to endure temptation. Such men are saved. They can say of themselves, "There is, therefore, now no condemnation to them which are in Christ Jesus."[6] Whatever of growth in grace and in the knowledge of the truth there is in reserve for them, such growth is not a *condition* of salvation, but rather one of the results of salvation, as that term is currently used in the New Testament.

Or if we vary our statement, and adapt our language to the fact that the saved are lovers of God and man, it will be seen to be quite possible that one may be completely saved,—that is, may love God with all the soul, and his neighbor as himself,—though his capacity be of the most limited order. The child or the peasant may be as completely saved as the philosopher. It is quite as possible that the whole being of such a one may be tuned to love. The growth of his powers and increase of his spiritual capacity, are altogether another matter; and whether or not these may be strictly said to qualify his degree of happiness, will more fully appear in the sequel. What we chiefly insist on at this stage of our remarks is, that any soul, capacious or limited, may be brought into subjection to the moral law—that such subjection is salvation—that it is not an enlargement of powers, but a correction of their style of action. To the unloyal soul it is a revolution. All that we mean by moral character, is summed up in the will, and utters itself in the purpose; and a change of character, therefore, is no more necessarily pro-

[5] James i. 12. [6] Romans viii. 1.

gressive than is a change of purpose, which every day's observation and experience prove *may* be sudden and immediate.

We are saying nothing now in defence of the current notion of miraculous conversion. There need be nothing miraculous in such a change of purpose and of will as involves a change of character, more than in a change of purpose in regard to matters morally indifferent. Both proceed from causes, and may be brought to pass by a single new truth, or by perceiving a truth already familiar in a single new aspect. It is so in common life. A young man, doated upon by a widowed mother and affectionate sisters, whose presence, sympathy, and support are necessary to their daily comfort and peace, is burning with a desire for adventure in the modern land of Ophir. His mother and sisters have pleaded with him in vain that he would consider their need, put away his adventurous spirit, and remain with them to solace their days. He is deaf to their entreaties, and seems bereft of filial and fraternal affection. To-day he meets with one who has had five years' experience in that land. One fortunate word from his lips sinks into the heart of that young man, and with the quickness and power of lightning changes his entire purpose, and sends him home a devoted son and an affectionate and faithful brother. Now, we do not present this case as an example of Christian redemption; but we do present it as an illustration of the suddenness with which such redemption *may* take place. It does not meet the point to say that, ordinarily, it does not transpire thus suddenly. It is sufficient for my present purpose, that it *may* transpire thus suddenly, and that new truth, or new phases of old truth, are the procuring cause thereof. Even if the immediate evil be a wrong direction of the affections, we must still rely upon a clearer presentation of truth for its correction. That clearer truth may reach the heart through a formal statement, a providential illustration, or the bitter experiences of evil itself. But reach it howsoever it may, the revolution of all that is wrong in character *may* be entire and at once.

In thus depending upon Divine truth as the efficacious instrumentality in human redemption, it is believed we not only conform to sound philosophy, but to the testi-

mony of revelation. Peter speaks of "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. . . . . And this is the word which by the gospel is preached unto you."[7] Paul, also, calls the gospel "the power of God unto salvation to every one that believeth."[8] And Christ himself, after having said, "it is the spirit that quickeneth; the flesh profiteth nothing," pointedly adds, "the *words* that I speak unto you, they are spirit, and they are life."[9] They communicate to the soul that understands them, the very spirit of God—his affection towards it,—and his purposes concerning it,—and thereby awaken it into a holy and divine life.

From what has now been submitted, it will be seen that we cannot affirm that absolute permanence is a quality of character. We cannot affirm that character has a certain momentum which will carry it forward unchanged to any given period. Say what we will of the strong laws of character, the truth of God is infinitely stronger; and until we have determined what measure of that truth shall be addressed to the soul tomorrow, or next year, or in the morn of the immortal day, we cannot determine what revolutions shall then be experienced. That character has its laws, there can be no doubt. That uniformity, at some periods, and under certain influences,—and revolution, at other periods and under other influences, result from those laws, there can be no doubt. If, however, there is a general uniformity in individual character through a given period, it is because there is a general uniformity in the moral influences affecting character through that period. Special causes here, as everywhere else, produce special results. Of this we have a notable example in the conversion of Saul of Tarsus. We do not regard this *conversion* as miraculous, although a miracle was wrought in furtherance of it. It was most natural that such a display of the Divine glory as was presented to Saul, should send conviction to his soul. It did so, suddenly, momentarily; and, speaking from the Christian stand-point, it revolutionized his whole character. All his abilities, personal endowments, and

[7] 1 Pet. i. 23-25. [8] Rom. i. 16. [9] John vi. 63.

rare energy, which had till then been arrayed against Christianity, were now made to subserve the cause of the Master. The purpose which moved him, and which gave character to him, and to all he did, was a new purpose. Hitherto unchristian, it had now become Christian. He had seen his sinfulness, and experienced Divine forgiveness. He who before was the "chief of sinners," now "rejoiced with joy unspeakable and full of glory."

Now, it is worthy of remark, that this is not a case of progress, or simple growth, strictly speaking; it is a revolution. Morally, Paul is another man than Saul of Tarsus. Saul was out of Christ—was an enemy to him. Paul was "in Christ," and was therefore "a new creature." He had something still to learn; but this revolution, as a preparatory step, was necessary to his learning it. Some would have us believe that Paul's case was one of mere developement, or at all events of "gradual progress," and that he was characteristically the same after his conversion as before.[11] If judged by the current impression made by his personal abilities, he was much the same. The current impression which a man makes, depends mainly upon those qualities which form the visible contour of the man. One's clearness of perception, justness of discrimination, tenacity of thought, strength of purpose, ardency of temperament, depth of emotion, commanding presence, and physical vigor—these are among the qualities most readily recognized, and which, therefore, enter largely into each individual picture. But, resting in these, we can affirm neither good nor evil of a man. His moral expression depends upon the inner life of these qualities—their direction, object, and aim.

It is plain, then, a man's moral character may be quite transformed without affecting materially the lineaments of the picture alluded to above. Every noticeable element of his individuality not pertaining strictly to the moral domain, remains the same; and to the casual observer there may seem to have been the slightest possible change. But in the displacing of selfishness, ambition, or sensuality, by loyalty to conscience and to God, the revolution of *character* is marked and entire. Such a man has

[11] Univ. Quar., vol. ii., p. 571.

become virtuous by a proces in no wise analogous to the acquisition of knowledge. When, therefore, it is said that virtue, like knowledge, is "acquired gradually,"[12] there is a want of discrimination. If reference is had to the condition of the soul in regard to its spiritual subordination, which constitutes essential virtue, there are cases, certainly, in which it is not true. But if it be meant that the loyal soul, in its general perception of fitness and outward acts, grows into conformity to highest law with its growth in knowledge, it must be granted. Virtue, however, does not inhere in the act, but in the spirit dictating the act. Such cases, therefore, are not so much examples of growth in virtue as in knowledge.

Observe, further, that all growth is not necessarily in a right line, or by the most legitimate means. When an adult has just begun to cherish the Christian life, he is not an infant in his power to *do* good, nor, let me add, in his power to *be* good. Though the loves of his soul have hitherto been unholy, his emotional and affectional natures are no more in their infancy, than are his intellectual and physical natures. And when by the attuning power of Divine truth, or of any peculiar providence, he comes to be actuated by the Christian's purpose and motive, it does not follow that the manifestations of his new life will be feeble or infantile. It is asked, "Was even Paul as morally capacious as if he had not been Saul?"[13] We answer, unhesitatingly, yes; much more so. Suppose Saul stricken out, and Paul the infant, and Paul the Christian, brought into close juxtaposition; and the fact will be perfectly manifest. Saul's experience undoubtedly developed, in a measure, his moral powers. Otherwise there would have been no correspondence between hating Saul's efficiency in evil and converted Paul's efficiency in good. It is at least an open question, whether the vigor of Nero's hate does not *imply* a vigorous emotional and affectional nature, and therefore an ability vigorously to love. But, however this question may be decided, it is idle to affirm that an adult unchristian man comes to Christianity with an affectional nature wholly unexercised, and therefore undeveloped. It may have found exercise in a wrong direction, and upon rela-

[12] Univ. Quar., vol. ii., p. 256. [13] Univ. Quar., vol. ii., p. 270.

tively unprofitable or sinful objects; nevertheless, there may have been gained an increase of power, and a more comprehensive grasp. Who can doubt that Kepler became a greater astronomer for having been an astrologer, though it now be proved that astrology is no science?

It may be granted that a legitimate exercise of these powers would prove most favorable to their growth. An enlightened worship of the true God is undoubtedly better fitted to impart strength, than is a superstitious worship of idols, or reverence of cardinals and popes; but it does not follow that the latter adds nothing to the strength of the powers it calls into exercise. If, by the question already noticed, it was only intended to apply this principle to Paul's case, I should have little to object. Much of the reasoning on this point, however, implies that a course of evil leaves our moral powers dormant; while a misuse of a power decreases the power itself. By such a rule, the ability of a child to love, whose early training was in hatred, would begin at nothing and grow immediately less. But numerous facts show that desperate characters, whose early training was almost wholly in evil, and who were ignorant of the bliss of being loved, often respond to the first sunshine of affection with a richness of nature far above the average. This much, at least, must be conceded. There is no scientific and necessary agreement between the growth of powers and the quality of character.

But, it may be replied, it is not contended that all growth must be in goodness; but that all goodness comes by growth. This assumption is virtually what we have felt constrained to deny. The denial, however, is not that there is some connexion between what the unconverted man was, and what the converted man is. It is not that all the personal characteristics of the man, not directly moral, may remain and make up much of the same visible contour as before. But what we deny is, that goodness is a simple developement or growth; that a man adds virtue to his qualities in a manner at all analagous to that in which he adds an inch to his stature. What we affirm is, that there is such a thing as conversion; that conversion is not a developement, but a revolution; that

this revolution in the case of the sinful is the central object of Christ's mediation. It is most expressively called a new birth, and may transpire with all the suddenness that ever pertains to mental phenomena. Not the case of Paul alone, but of multitudes to whose hearts the miracles of Christ carried sudden conviction of his Messiahship, furnishes illustration of this truth. The injunction, "My son, give me thine heart," is obeyed, not by an enlargement of affections, but by a transfer of them to a new and loftier object. The command to "love God with all the soul," is one which may be obeyed; and the possibility of that obedience depends in no wise upon the capacity of the soul, the grasp of its powers, or its worldly attainments. The simple fact of God's love having effectively shined upon it—whether through well uttered truth, a peculiar providence, or a rare experience—determines all. Personal rectitude thenceforward characterizes that soul; and its loyalty to conscience makes it acceptable to God. Such a soul, as we have seen, is saved. The delights of heaven are its present treasure. In some views of its position, there may be seen to be an almost infinite distance between it and the Deity; and God may have inconceivable good yet to bestow upon it. But that good will not consist in reducing it to a condition of loyalty to the Divine law. This is already accomplished. Glorious as it is, and joy-inspiring as it may be to the angels of God, this good is already achieved; and, in its rich experiences of Divine grace, the soul declares, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."

It may be alleged that the soul may be brought into obedience in some particulars of known duty, and yet remain wayward and disobedient in others; thus experiencing gradually, or by degrees, the very revolution of which we speak. We do not deny that a soul may be seemingly thus obedient and disobedient at the same time; that, being governed by sinister considerations, it may to all human appearances obey God, in some particulars, and disobey him in others. It does this, however, for reasons which at bottom make the whole essentially disobedience. In the very nature of the case, if a soul has

become loyal from inmost principle, must not that loyalty cover the ground of all *known* duty? And since there is no middle ground between such loyalty and unloyalty, must not the transition of the soul from the one state to the other, take place whensoever it may, be sudden and complete?

We beg the reader to ponder these points well; for, if we do not mistake, they are vital in all reasonings touching the bearings of character in this world or the next. There is no occasion to talk of "thrusting virtue into a man, or of expanding it in him passively."[14] Virtue is not a commodity to be thrust into a man, or to be expanded within him, in any wise, passively or actively. It is a style of willing, a style of loving; not something stored away in the soul, like merchandize in a warehouse, but a mode of the soul's action. All that is moral in character, therefore, is independent of the question of capacity, as to greatness or smallness. It pertains to the rectitude of what power one has, whether much or little. Whoever, therefore, talks of measuring one's virtue by his capacity, talks unwisely; as though the ship's chronometer could not keep as good time as the town clock.

Now, in the assumption which has become so common in our time, of a momentum which crowds a bad man a given distance into the future world before regeneration can reach him, there is a uniform overlooking of the true nature of virtue, and a continual misconception of the laws governing its attainment. It would have crowded Saul of Tarsus, with all his malicious purposes, some weeks, at least, beyond the point at which the record informs us he was converted. It makes virtue a thing to be gained by increase of capacity. Becoming virtuous is an "enlargement," and becoming suddenly virtuous, is a "sudden enlargement," by this hypothesis, which is declared to be impossible, and for ought I know very properly.[15] In the very able article to which we have several times referred, the writer remarks, "I have said, it is law of nature that you cannot expand virtue in a man in a passive and instantaneous manner. I have not said that you cannot *quicken* it instantly."[16] What means this? Is virtue something lying dormant in the soul, which can

[14] Univ. Quar., Vol. ii., p. 269. [15] Ib. p. 272. [16] Ibid. p. 258.

be expanded in any manner, instantaneously or otherwise? Is it proper to talk of *quickening* virtue in the soul, thus implying its presence in a dormant state? The *soul* may be quickened into virtuous action; and virtue may be *begotten* therein. This is the real question. Cannot virtue be suddenly begotten in the soul? This includes the problem of quality, but not of growth. The same writer says again, "The point we discuss is, not whether there ever is in nature a first virtuous impulse impressed upon the soul, nor whether, apparently, there are any sudden advances in *absolute virtue;* but whether such advances, —or, which would suit our purpose equally as well,— whether the most extensive advances, from low to high, take place instantly. We say they do not. Nature herself never did, and never will, admit of it." [17] *Absolute virtue!* Does this mean absolute loyalty of will? If so, why talk of *advances* in it?—especially, of advances from low to high? If from "low to high" means from wrong to right, does the writer mean to say that a man cannot pass suddenly from the one to the other? that nature herself never did, and never will, admit of it? We do not understand that nature imposes any insuperable obstacle to such sudden change. Even to the word *instantly* we will not object; for, though it involves an unnecessary intensity, we cannot doubt that a change from wrong to right, not only *may* take place instantly, but in numberless cases has so taken place. We trust many of our readers will be able to verify this position from their own conscious experience. Any fair rendering of the terms will bring Paul's case into this category. There may have been some previous preparation for such a change, making the soul peculiarly susceptible to it; but it must not be forgotten that such preparation is no part of the change itself; nor is it always an intended approximation to it, on the part of him who experiences it. Such preparation may be found in the more acceptable providences of life, or in those awful experiences which arouse the soul to a full consciousness of its need of such a change. If the above quotation, however, implies that all knowledge is requisite to unalloyed virtue, and therefore to complete salvation, the assumption places all created beings forever in the category of the unsaved.

[17] Univ. Quar., Vol. ii., p. 258.

Is it asked, Do we after all deny such a momentum to character as we have been speaking of? I answer, that there is a certain force of habit, there can be no doubt; but under no greater measure of truth than is often afforded in this world, all such bonds to evil and strong laws of character are dissolved; and in the glow of a freshly kindled love, the soul is infinitely superior to their power. In this world, then, or in the next—a moment before death, or a moment after—the soul of man may become loyal to the divine law, and in that loyalty be blessed. We say nothing now of differences in intellectual or moral capacity. The reader may have that matter after his own method. We only say that any soul may be brought to love with all the power it has; and such a state is not only one of full obedience, but it is also one of full blessedness. There are no laws bearing upon the soul to-day, or that will bear upon it to-morrow, or in the hour of death, or in the morn of the resurrection, which can make certain its continuance in evil, or nullify even the highest earthly manifestations of divine grace. And before it can be shown that those dying in unreconciliation, will not be speedily attuned by the glories of the coming world, it will at least be necessary to show how great those glories are, and what measure of moral power will, at our entrance upon that world, bear upon the soul. Still further, it will be necessary to show what changes, if any, are involved in, or may be produced by, the event of death; and how far it may be instrumental in dissolving the bonds to evil.

In speaking of the agency of death, we should undoubtedly take care neither to make it the saviour of man, on the one hand, nor to exclude it from the catalogue of God's instrumentalities for good on the other. He who regards it the scape-goat of all moral evil, (whose acquaintance, however, I have yet to make,) does not more certainly err, than does he who regards it as only equivalent to passing from one room to another, or from one village to another. It is not enough to show that death is simply a physical fact. God makes many physical facts instrumental in mellowing the heart, and preparing it for the influences of his truth. How often does a severe sickness prove to be fraught with richer moral experiences, than

all the rest of one's life. Or, to take an illustration still further removed from the soul, how often is the man of wealth, who is proud, overbearing, selfish, and tyrannical, by the simple loss of his property, made humble, condescending, generous, and just. It may not be strictly correct to say that this moral power flowed from misfortune; but this misfortune clearly became the occasion of its effectiveness, and bore an important relation to the blessing gained. Is it not much more probable that death—an event which, in the light of whatsoever theory it be viewed, possesses the deepest interest; which engrosses the thoughts of all men, even when in health, and is commonly regarded as the consummation of physical woes—is it not much more probable that such an event will prove an instrumentality for good to those who experience it? Add to this the consideration that the soul will no longer be dependent upon its present imperfect instrumentalities, and will be released from all the temptations of the flesh, thus removing the chief, if not the only obstacles to the more perfect influences of truth in this world, and for what an increased measure of effectiveness in divine truth may we not hope? Though the redeeming power is the truth still, the event of death may be very far from being unimportant to its effectiveness.

In a philosophical consideration of character, and what may be affirmed of it, it does not come within our purpose to consider at length the teachings of Scripture touching the condition of man immediately after his entrance upon the next world. Nor is this particularly necessary; since those who insist on the continuance of punishment hereafter, freely allow that there will be a greatly increased measure of light in that world, and that the condition of all will be greatly improved. But, assuming that salvation, if not itself a developement, is so involved in the fact of human developement as to be of necessity gradual, they deny the possibility of immediate salvation, under howsoever great a measure of light. We have endeavored to show, on the other hand, that redemption involves a revolution—a turning from wrong to right; that "growth in grace and in the knowledge of the truth" may come afterwards; that such growth, like the growth of an infant under fully controlling moral influences, may

be *in* goodness and continued loyalty to conscience and and the moral law; and that this revolution, on which is predicated salvation, may be sudden and immediate. When, therefore, it is said that immediate salvation, under the increased moral power of the coming world, is impossible; that "nature herself never did, and never will admit of it," we feel constrained to reply,—*not proved.*

But we go one step further: Even if it were proved that such change of motives and of purpose as brings the will into loyalty to conscience and truth, like the acquisition of knowledge and the developement of human powers, can take place in this world only gradually, it would not follow that the same law would hold in the world to come. It is not certain that it will hold in the acquisition of *knowledge* in the world to come. It would be necessary first to show that this law of progress, so widely operative here, has its original seat in the mind, and pertains to the body because of its dependence on the mind, rather than to the mind because of its dependence on the body. But there are some facts not easily harmonized with this position. In the first place, this law of progress is arrested in old age, by the infirmities of the body; and the mind falls back from the state of progress it had previously reached. That the mind is so dependent on the body, then, as to enable the body to qualify its mode of gaining knowledge, and the possibility, as well as mode, of manifesting it, admits of no question. Consider, then, whether still more may not be true. If the power of the body over the mind, which of itself can know no dotage, can, not only arrest the acquisition of knowledge, but restrain the manifestations of knowledge previously acquired, is it inconceivable or unreasonable that the body may so limit and becloud the mind in its action, even when most vigorous, as to give birth to the very law of progress of which we speak? And if this may be, freedom from the body is a release from the law.

Besides; placing the subject on the simple grounds of reason, can we suppose that the next world will be circumstanced in these regards like the present? If the two states are substantially the same, why *are* there two states rather than one? Why is not our being first given us in that coming state, if it involves the same toil and conflicts,

the same evils and suffering, that are incident to the present state?

Instead of being dependent upon the tedious methods of physical sense, in the acquisition of knowledge, as in this world, is it not probable that the spirit itself will become an embodiment of all sense, and have a first-hand knowledge of the justice, purity, and love of God; of the self-sacrifice, tenderness, and glory of Christ; of the inherent blessedness of purity and woe of impurity; and of the deceitfulness of those blandishments by which sin has allured us here? And with such knowledge, how can it be that the soul hitherto unregenerate can remain enslaved by a single unholy love? Were God thus to redeem men at their entrance upon the next state, it surely could not be said to be done by miracle, in violation of our agency, or by the exercise of any other than a moral power. Our former knowledge need not be "dashed out of our minds at the moment of death," nor need it be "dashed in again at the next moment, in a miraculous manner."[18] The entire work may be in as perfect conformity to law, though it may be a vastly higher law, as is the boasted progress of this world.

But, it may be said, we have no facts to sustain such a theory. If by this it is meant that we have no facts to sustain it from those who have had experience in that world, we must grant it; and the same may be said of all other theories. But if it be meant that we have no mental phenomena here which make such a view possible, the proposition, to say the least, is questionable. I know not what value can properly be attached to those abnormal manifestations of mind connected with clairvoyance and similar phenomena; but be it much or little, whatever value they have clearly belongs to this hypothesis. They show mind acting under new and vastly higher laws, grasping at once both a degree and style of knowledge for which sense strives utterly in vain. We would lay no especial stress upon these phenomena, as we know not how far they may need authentication. But, in the absence of any facts tending to show that the mind in the next world will be subject to the same tedious processes as in this, and especially in view of the *a priori* improbability that the next world will be fashioned in these regards after

[18] Univer. Quar. Vol. ii. p. 262.

our present state, they may not be wholly unworthy of attention, as bearing upon this argument.

It seems to me, also, that Paul very distinctly countenances this view, in what he says of the partial knowledge of the present, as contrasted with the perfect knowledge of the future world. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face. Now I know in part; but then I shall know even as also I am known."[19] When prophecies shall fail, tongues cease, and our obscure knowledge vanish away; when we shall no longer know in part, but shall know even as we are known; when we shall no longer see through a glass darkly, but face to face; and that which is perfect shall have come—when these things shall be, can our present methods still pertain to us? Will there be no such modification of the law at present regulating our progress, as to qualify the reasoning so frequently based thereon? When it is so confidently affirmed that there will not be, we can but say again,—*not proved.*

Granting that the principles bearing upon character here, place the subject in the attitude we have suggested, and that the increased light and glory of the coming world *may*, for aught that philosophy has to affirm, without a miracle, and in perfect harmony with law, regenerate every hitherto unconverted soul, it may still be alleged that our present neglect of opportunities for good, may be followed by everlasting retributive consequences. Though every soul may be blest according to its capacity, some will have acquired a greater capacity than others, and will be correspondingly blessed. The deficiencies of the undeveloped soul will thus prove a perpetual judgement.

Before examining the elements of this argument, let us remark that we are far from believing that none of the consequences of this life extend into the next. This would

[19] Cor. xiii. 8–12.

exclude the song of redemption, and a recognition of Christ as the Saviour of the world, from the courts of bliss. We are far from denying, speaking in general terms, that the acquisition of knowledge in this world is attended with an increase of power to gain still further knowledge. Nor do we deny that there may be differences of capacity or grasp of soul in the next world between men, as between angels and the Deity; though of this matter we can know very little. But we do deny that these facts, if they are such, will prevent or qualify the attainment of saving knowledge hereafter. And this much is conceded in admitting that each may be blessed to the fulness of his capacity. The reasoning sometimes adopted on this point, assumes that the knowledge of God which is eternal life, can be obtained hereafter, as in this world, only by remote reasonings, and deductions from complicated phenomena. His "more immediate presence" is a dream! His "unveiled glory" is a fond imagining! Paul's "face to face" is one of his uninspired utterances! John's expectation of "seeing Christ as he is," and being therefore "like him," is an apostolic blunder! Such we confess is not our thought. Though "no man *hath* seen God at any time," yet like "the only begotten Son," which was in the "bosom of the Father," and was therefore able to "declare him,"[20] we expect to *see* him, and to be begotten into a vastly more perfect knowledge of him than is given to the wisest of men here. We have already given reasons for expecting to attain such knowledge unrestricted by the tedious methods of the present time.

But even our present powers admit of something very analogous to this. Take an illustration. We are twenty-five millions of people, hailing with pride and reverence the name of the first chief magistrate of the nation—the father of his country. Here are multitudes of men who never saw his face in the flesh, more or less desirous of understanding his *personelle.* They are anxious to know his appearance, expression of countenance, tones of voice, commanding presence, *all* the peculiarities indeed of the man. It is not his history about which they are solicitous, but those qualities and characteristics which make up the man, and which give his personal presence a power of its own. Accordingly, some of them give the most careful

[20] John i. 18.

attention to all the sketches, pictures, and descriptions of him, which fall in their way; and gain, as they fancy, a very good idea of him. Others give *some* attention to the same matter; but their ideas of him are much more vague. Suppose now, that all could be favored with a personal interview. What we affirm is, that one moment of his personal presence, with a single glance of his eye and utterance of his voice, would greatly perfect the impressions which the most diligent had gained, and suddenly place all in possession of substantially the same impression. Say what we will now of gaining knowledge gradually, of what we know imparting still greater power to know, of sudden influx of knowledge being a miracle, which is excluded by the very laws of nature herself; it is still true that there would be a vividness and completeness in the impression of the man, which these individuals would carry away, that would quite obliterate the differences of their former impressions. In the aggregate of each impression, as they would then severally present themselves, you would look for the former element brought by each to the interview with as little success, as in the swollen mountain torrent you would look for the tiny stream that trickled down before.

The illustration is easly applied. In this world, we come to a dim knowledge of God by remote reasonings. Our Natural Theology, and many of the abstruse problems of Revelation itself, require a power of critical analysis possessed by few, and for the want of which men come to widely different results. Those who possess such powers, to a great extent gifts of nature, and who believe that the eternal destiny of men is hung upon a metaphysical hair, may thank their stars, and take courage. But let me beg of them not to be offended with the Deity should he show himself hereafter so plainly, and impress himself upon the hearts of his children so vividly, that the "wayfaring man, though a fool," shall not mistake. After all that can be said in praise of our life-long and arduous toil—toil in making machines, working metals, exploring the fields of science, and even in the attainment of the soundest systems of philosophy—it may be that the knowledge of God will yet be revealed to us with an effulgence of glory, before which all the philosophies of

this world will pale, as do the most brilliant stars before the rising sun. Unless our spiritual intercourse hereafter shall be that of shadows obscured in darkness, we may expect such a manifestation. And let it be remembered, such knowledge, and no other, is the source of eternal life.[21] Any capacity, however small, may receive it and be attuned by it to perfect love.

But this matter of capacity demands more minute attention. We have thus far conceded the common assumptions respecting it, and our remarks have been based thereon. But what do we know absolutely of the capacity of the human soul? Clearly, what is manifested through its present physical instrumentalities. So much and no more. In infancy, in idiocy, and oftentimes in extreme age, there is *manifested* almost no capacity. Shall we therefore conclude that there *is* none? In the midst of the highest human attainments, it is modified by a variety of circumstances, such as climate, seasons of the year, and states of the physical system. It varies before and after dinner even. Who is prepared to say that we gain at any moment a full manifestation of the soul's capacity? I submit whether the declaration that the manifestations of mind by means of our present organization is an absolute measure of its capacity, does not imply the baldest materialism. The insufficiency of such a criterion of measurement may be shown by an illustration. Turn to a large manufactory on the banks of a powerful river. Survey its frame work, its machinery, and its power-wheel, answering to our physical frame work, our instruments of labor, and the brain through which the mind moves all. When the power-wheel is yet unformed, or when it is decayed and broken, the machinery stands still; but we cannot infer therefrom that there is no water power. So when the wheel is perfect and the machinery in full operation, though we behold a certain degree of manifestation, we are far from being able to affirm that it is a measure of the capacity of the power itself. That power may, or may not, be wholly appropriated. We must find a position from which we can measure the power itself, and compare it with the manifestation. In the case supposed, this is easy; but in the case illustrated

[21] John xvii. 3.

thereby, it is difficult, if not impossible. Hence, we lack data from which to form a judgement. I am aware that this illustration is incomplete. Our present physical organization, unlike the manufactory referred to, is developed by the power which manifests itself through it; and, therefore the one may be claimed to be a measure of the other. But this is not certain. That developement is qualified by various other forces. Every law, whether operative before or after birth, modifies the result of our spiritual forces; and the numerous external influences vary in every given case. Marked changes in the mode and degree of physical developement at various periods of life, which could not else be accounted for, are produced by these influences, and overturn at one period the conclusions touching our spiritual forces formed at another. Without denying the hypothesis of differing capacities, therefore, we claim that it should first be established as a truth, before being made the basis of remoter deductions.

Conceding, however, this particular, we proceed to the claim that the larger capacity, where every measure is full, is happier in proportion to its measure; that differing capacities cannot be equally blest. This is the key stone in the arch of our modern Christian philosophy. Into this receptacle are all its tributaries made to flow. Differing capacities cannot be equally blest! But cannot differing measures be equally full? and if a soul be filled with good, is it not perfectly blest? Are not the moral like all the other powers of man in this regard? Do they not all find their highest good in their appropriate exercise and full play? Does the magnitude of their grasp bear at all upon this point? In the simple *exercise* of his physical powers, does a giant find more delight than an ordinary man? Are his nerves, muscles, bones, heart, lungs—any of his organs—necessarily more perfect? On account of its littleness, must the health of a humming bird be less complete than that of an elephant or an allegator? Cannot a grain of gold be as pure as an ingot? —a drop of water as pure as an ocean?—a ray of light as perfect as the effulgence of noon-day? What means the declaration, the greater one's capacity the more he will enjoy? Let us transpose it and say, the greater his capacity the more he must possess to enjoy any thing? This

places magnitude of capacity at a disadvantage. Is either proposition sound philosophy? If a stalworth man and a little child sit down at the same table, equally hungry, and entirely supply their need, has the man who has eaten five times more than the child, five times more satisfaction? It would be bad philosophy that should say so.

Nor would its practical tendency be good. It makes blessedness hang, not exclusively on duty, but on study —on knowledge and the power to know. Had this been the method of the Divine philosophy, instead of the command, "dress the garden and keep it," [22] or that of John the Baptist, "repent, for the kingdom of heaven is at hand," [23] the injunction would have been, *study and grow.* In spite of our philosophy, we somehow feel that the tiller of the soil, and the mother who cares for her babe, though not in the pathway of greatest growth, may be in the pathway of highest duty and of greatest blessing.

It has been assumed as an axiom in reasoning upon this subject, that "spiritual growth is a measure of spiritual enjoyment." [24] This language is too indefinite to be easily judged. If it is meant that the *capacity* of our spiritual natures is a measure of our spiritual enjoyment, the proposition is not true. It would prove Saul of Tarsus to have been as happy as Paul the apostle; and Nero, burning the Christians, happier even than a dutiful and obedient child. Or if it be meant that spiritual capacity is the limit of one's possible measure of happiness, there is no propriety in the proposition. Happiness does not depend on magnitude, but on quality. The soul perfectly attuned to love, is perfectly blessed in God.

If it is still alleged that knowledge is necessary to duty, and therefore to our highest good, I reply, *some* knowledge, undoubtedly, is thus necessary, but not all. To affirm the latter, is to affirm that Deity alone can be perfectly blessed. Angels and men, falling infinitely short of him in knowledge and capacity, must fall infinitely short of perfect blessedness—a condition whch cannot differ much from perfect wretchedness. How much more beauty as well as simplicity, there is in Scripture philosophy on this point. "Thou shalt love the Lord thy God with all thy soul." "He that loveth is born of

[22] Gen. ii. 15. [23] Matt. iii. 2. [24] Univ. Quar., Vol., ii p. 255.

God." "Love is the fulfiling of the law." Hence *men* may fulfil it as well as angels, and be as perfectly blest. Equality of blessedness does not require equal capacity of soul. Had not the position we are examining, entered somewhat largely into the reasoning of men whose judgement we most highly respect, we should have deemed its fallacy too transparent to merit refutation.

But suppose every link in the chain of reasoning that holds together the philosophy we are examining to be sound, let me ask, what then is the value of the motives to virtue it affords? Differences of capacity on which they are based, may arise from the different circumstances of birth, different periods of birth, and different grades of being, such as men and angels, as well as from different degrees of faithfulness in the use of powers. Resting on the simple lack of capacity, then, you may as well affirm future retribution on account of the former particulars, as the latter. Indeed, since the capacity of all *men* will fall below that of Jesus Christ, of angels, and of God, if this circumstance makes the ground of retribution, of punishment, or of damnation, as taught in the Scriptures, it is plain there can no longer be a question as to the number who will be damned. It must be all mankind. Nor can we stop here. If Jesus Christ and the angels fall short of Deity in capacity, they, too, will fall under a like condemnation. Surely a philosophy which gives so wide a scope to the doctrine of condemnation, should itself be condemned.

If it be said that the deficiency thus common to all, becomes retributive only by the consciousness of opportunities neglected, I answer, that changes the ground entirely, and transfers the retribution from simple want of capacity to the presence of condemnation in the soul. It yields the point that limitation of capapacity is retributive in itself. This philosophy, however, does not relieve itself by this shift. To make sure of this retributive hereafter, it will be necessary to make sure of the condemnation hereafter. This it may do by denying the Christian doctrine of forgiveness altogether, or by showing the existence of present laws which make forgiveness impossible until the soul shall reach a given point in the future. The problem is thus thrown back upon ground which we have already

examined. Besides, if this lack of capacity is not so felt as to become a motive to effort to-day, how can the expectation of its continuance to any given time in the future, become a motive to-day? On the whole, then, does such a philosophy present any peculiar motives to duty, from which we may expect much good.

Thus we have endeavored to show that character pertains to our moral natures; that it does not ingrain itself into the very body of our powers, but belongs to their direction, aim, and style of action; and that we must distinguish between ultimate grasp of soul and present quality. We have seen that character is susceptible of emendation, and even of sudden revolution, while the contour of personal qualities, not strictly moral, remains the same. We have seen that there are no laws of character, looking at its inmost quality, which can absolutely secure its permanence for a single hour. Finding expression in the will, it is liable to be controlled by truth, as is the will in regard to secular affairs; and, at our entrance upon the next world, we have reason to expect so refulgent a manifestation of Divine glory as will win all hearts to God. Without miracle, this may transpire in perfect harmony with present law; while it does not appear that the soul, by its release from the body, will not pass under the dominion of vastly higher law. We have seen that character is not a measure of capacity, nor capacity of happiness; while character *is* a measure of happiness; that eternal deficiency in enjoyment cannot be predicated upon present moral debasement, nor upon present or future limitation of capacity; indeed, that happiness depends not on magnitude, but on quality; that motives to present effort drawn from the assumed limitation of capacity in the future, can have no special value; and, finally, that the hypothesis of different capacities in human souls apart from their connexion with the body, is an assumption which even if true must yet find its data to rest upon. A. A. M.

Art. XVII.

The Ministry.

The insufficiency of our ministry, in point of numbers, has excited considerable attention of late. The subject is deserving of all the consideration it has received. A further treatment of it in the pages of this work will not, I trust, be deemed superfluous. To the older members of our denomination the subject is, by no means, a new one.

There has never been a time, probably, within the last twenty years, when the number of our societies did not exceed that of our ministers. This excess was never so great as at the present moment, and it is constantly increasing. During the last few years great changes have taken place in our ministry. Several of the fathers, whose wise councils gave direction to our efforts, have been called from the field of their honorable warfare. Many of our young men, too, have been removed by death from that ministry which they loved so well, and which their lives so highly adorned. Others, influenced either by a consciousness of unfitness for the sacred office, or by the more potent attractions of secular life, have resigned their places and sought a more congenial sphere of action. And I may add—what is a matter of deep regret—that others still have been obliged, on account of physical infirmities, to seek another field less suited to their tastes and qualifications.

By these causes our ranks have been thinned until our societies greatly outnumber our preachers. The demand for more ministers has become urgent. From the east, the west, the north, and the south, goes up a prayer to the Lord of the harvest that he would send forth more laborers into his harvest. This is not only a widely acknowledged and deeply felt necessity, but it is one of great moment. It cannot be contemplated by the earnest believer of Universalism without much anxiety and sorrow. And these feelings are vastly augmented when he turns from the present to consider our future condition. The

question arises, and it excites our deepest interest, How shall our future demands be met? The prophets that yet remain among us, are not forever. Are suitable provisions making to supply our coming necessities? Is the requisite number of young men preparing themselves for the labors of that vineyard which the future will open around them? Alas, No. Few of this class are choosing the ministry as the sphere of their life-labor. For the young men of this age it possesses but few attractions. The paucity of candidates for our ministry has already attracted considerable attention on the part of those who best understand our necessities. Upon this topic, much has been said and written. To what cause or causes shall we ascribe the fact just referred to? Why are so few young men preparing themselves for the ministry of Universalism? Does popular prejudice against our religion operate more powerfully than it did a few years ago? No; much of the former prejudice has been worn away. The spirit of the present age is more in harmony with the genius of our faith than was the spirit of the former times. So far, therefore, as public sympathy acts upon us, its influence is more favorable to the increase of our ministry than it was at any past period in our history.

Shall we attribute the fact under notice to a lack of educational means on the part of our denomination? Some seem to regard this as the true cause. I am not one of this number. I do not believe that the establishment of a college, of a theological institution, or of both, would supply the necessity under consideration. Some change must take place—something must be done back of their influence, or such influence would be weak and limited. Why have we not these institutions already? It is not because we lack the pecuniary means requisite. It is because the demand for them has not been sufficiently urgent. Had the required number of earnest young men called for the means necessary to fit them for the ministry, their call would have been heeded ere this, and we should now possess at least one college and one theological institution, respectably endowed, and in successful operation. Let me not be misapprehended. I am not denying our need of such institutions, nor would I undervalue their importance. We do need them, and I rejoice in

view of their prospective establishment. But these are not our first necessities. Their absence from our denomination will not account for the fewness of the candidates preparing to enter the ministry of our religion. Other causes, more direct and efficient, contribute to this result. Some of these causes it may be well to specify. By so doing we shall be brought directly to the main purpose of this article, and shall be better prepared to master our self-imposed task.

I observe, in the first place, that the knowledge which has been acquired respecting the ministerial profession, has rather served to diminish the attractions of the profession. There was a time when many, in their ignorance, regarded it as a sphere in which influence and consideration could be obtained at the least possible expense of labor. The life which the ministry promised to them was one of indolence,—a happy holiday-life. To indolent natures it then had great attractions, and these, no doubt, contributed in some instances, to augment the number of our preachers. These false attractions, experience and observation have dispelled, until now the office is regarded as an undesirable one, so far as labor and anxiety are concerned, by those who are influenced in the choice of a profession by a love of ease and comfort. Let no one suppose, because I have placed this cause at the head of my list, that I regard it as the most extensive in its operation, or mighty in its influence. Such is not the case. I think too highly of our young men to believe, for a moment, that the consideration now named, would, as a general rule, govern their decision in the choice of a profession. But that there are natures which have been and still are swayed by it we are obliged to admit. The existence of the cause which has rendered the ministry unattractive to such natures we will not deplore. They were never tempered for its trials and stern duties, and would be out of place if elevated to the sphere of its responsibilities. Gospel ministers must be "made of sterner stuff."

Another cause which has, no doubt, deterred some from entering our ministry is to be traced to the increased qualifications demanded by our times. In the earlier days of our existence, literary qualifications were not so essential as now. Then, if the candidate believed the

doctrines of Universalism,—if he was familiar with the Bible, and had a fair moral character, nothing more was deemed essential. If these qualifications were combined with earnestness of purpose, success was certain. In our times, success is attained with far less ease. Greater mental culture is required. A higher standard of pulpit qualifications has been raised. Literary defects are no longer regarded as trivial matters. Once, men were so much interested in the truths of Universalism, that they gladly welcomed them when presented, no matter how awkward the manner of their presentation, or how slovenly the garb in which they were attired. Our age, having become more familiar with these truths, is bestowing more attention upon the manner in which they are set forth. This change in our public mind ought not to excite regret. It is a sign of progress, and should be welcomed, even though, by rendering ministerial success more difficult, it diminish the number of candidates for our ministry. It is better that we should have too few of such as the age demands, than an overstock of such as the age will not respect.

Again. The seniors in our ministry have not been as earnest, of late, in soliciting accessions to their profession, as they were in the earlier periods of our history. Formerly, whenever a young man of tolerable parts became a convert to Universalism, he was at once advised to enter the ministry. So urgent, in some instances, was this advice, that the young man yielded to its force, and became a minister, if not *against* the dictates of his better judgement, at least, without consulting it. Such advice, though well intended, was injudicious. It led to certain unhappy results. It elevated a few to the ministry who were unequal to its duties and responsibilities. This mistake has been discovered, and, in the attempt to avoid the recurrence of its evils, the elders in our ministry may have erred, perhaps, in the opposite extreme. They may have failed to give advice, or to urge upon the consideration of young men the claims of the ministry in cases where well-timed counsel might have secured valuable accessions to their fraternity. At any rate, the influence to which we have just referred, and which once contributed largely to the increase of our ministry, has operated but

slightly of late years; and this circumstance constitutes one of the causes which have diminished the number of candidates for the sacred office.

Among these causes must be reckoned the influence exerted by those, who, from various reasons, have abandoned the ministry for other pursuits. The young man, whose mind had been attracted towards the ministerial profession, would very naturally inquire for the causes of this change. It is equally natural that he should conclude that some, and, perhaps, most of them, adhered to the profession. He would thus be led to regard it as a sphere encumbered with no ordinary trials and difficulties. These difficulties would grow in his mind until he was repelled from a post which at first seemed so attractive. The testimony concerning the ministry voluntarily rendered by some who hastily entered it, and as hastily abandoned it, would, in no degree, augment its attractions. It is a very common fault to impute our ill success, in any sphere of action, to causes existing in that sphere, rather than in ourselves. Those, therefore, who found themselves disqualified for the ministerial office and, consequently, failed in it, would not give their testimony in its favor. They would be more likely to magnify its difficulties. The number of those who have abandoned the ministry, and the testimony concerning it which some few of this class may have rendered, has, without doubt, exerted an influence prejudicial to the increase of our ministry.

The instability of the pastoral relation must be classed among the causes which deter young men from entering the ministry. This relation is far less permanent, in all denominations, than it was half a century ago. It is fast becoming one of the most uncertain relations of life. Formerly, when a pastor was installed into the sacred office, he felt that his relation to his society was a permanent one. His home was to be among the members of his spiritual flock. He felt a sacred interest in them. As he looked upon the aged, he felt that he was to be their guide through the brief remainder of their life-journey. Those in middle life, directed by his counsels, were to grow old under his eye, and become, in the autumn of his own life, the rich fruit of his pastoral faithfulness. The young he regarded with especial interest. They were the precious

lambs of his flock. He smiled upon them and felt all the ennobling responsibilities of the good Shepherd. By his ministrations they were to be fitted either for a useful life, or an early and happy death. Identified with the relation he sustained to his people, were all his anticipations of earthly happiness. Among his "own people" he was to dwell, and when, at last, his work was finished, he would be borne to his tomb by those whom his life-labors had blessed, and who would keep in grateful remembrance a faithful pastor's memory. O sacred indeed was the pastoral relation. Holy were the ties which bound the pastor to his people.

It is sad to think of the change that is taking place. The sacredness of the relation is fast passing away, and with that disappears one of the attractions of the ministerial office. This relation among us was never a very permanent one. The first heralds of our cause were missionaries, from necessity. Their age demanded missionary labors. In later years, when the demand for such labors had somewhat abated, many of our preachers became missionaries from choice. They had acquired a habit of change. And at the present time, our denomination presents the appearance of a chess-board in the hands of unpractised players. Our ministers are the chess-men, constantly changing places, while but few of the many moves evince much sagacity, or are attended with advantage. The effect of these frequent changes is highly detrimental to the interests of the ministry. It is annihilating the sacredness of the pastoral relation. It is degrading it below the level of ordinary business relations. Some seem even now to regard the preacher as a mere hireling,—preaching a given time, for a stipulated salary. When the time expires, and the salary is paid, then the relation ends; and the stipulations concerning *time* and *salary* seem to be regarded as the most important matters connected with the *contract*.

This aspect of the ministry is by no means attractive to such as desire a permanent home, or whose strong affections recoil at the prospect of such trials as are consequent upon the severance of the pastoral relation. Until this relation becomes more stable among us, and is invested with a greater degree of sacredness, we need not wonder

that so few are willing to undertake its labors and share its trials.

Another of the causes which operate against the increase of our ministry, we find in the characteristic feature of our times. This is a business age. Business engrosses the public mind. Its grand enterprises monopolize the attention of men. It is marshalling under its banner the intellect of our era. Its splendid prizes are luring men from all other spheres of life. When we consider the great power of such attractions, we shall cease to wonder that most of our young men yield to their influences. And when we turn to consider, on the other hand, the small pecuniary recompense bestowed upon ministerial faithfulness, we begin to wonder, not that so few of our young men are preparing for the ministry, but that any are able to resist the strong temptations of secular life. The award which our age bestows upon business talent and enterprise must necessarily engage the interest and excite desire on the part of those who are choosing their avocation in life. And while, in the ministerial profession talent and enterprise are so poorly recompensed, what reason have we to expect that our young men will prefer its poverty above the more just recompense which business bestows? We hear much from certain quarters, I know, concerning the large salaries which some of our clergymen receive. No doubt many suppose that these brethren are amply recompensed for their labors. They forget that equal talent and energy devoted to any other profession, or to business, would earn thrice the amount they are receiving. How few of our most talented and energetic business men—men, however, in no respect superior, in point of ability, to some of our ablest clergymen—would be content, provided they were unable to add as much to their possessions as the entire salary which is paid to the ablest talent in our ministry! It is very evident that the pecuniary attractions are all on the side of business, and it need not surprise us that these should exert a controlling influence over the young men of the present age.

Religious indifference must be ranked among the causes we are now noticing. As this is a feature of our busy age, it would not be strange if, in certain localities, it

exerted an influence unfavorable to the increase of our ministry. Unless I greatly err, the zeal which characterized some of us in the earlier stages of our progress, has somewhat abated. The interest which we then felt in the distinctive truths of Universalism has in a degree declined. Our desire to have these truths disseminated, is not so great, I think, as it was in years gone by. The missionary spirit which once distinguished our ministry, for instance, is not as earnest as formerly. By a missionary spirit I mean, not a spirit of change, a spirit which annually moves the preacher from one society to another, but a spirit which seeks to establish the truth in the waste-places of Zion, which seeks to kindle the light wherever the night of error broods most drearily. The fathers in our ministry were animated by such a spirit, and beautifully and brilliantly on the hill-sides and in the vallies, in town and in city, burn the lights that were kindled by their zeal. Most of the present generation shrink from such trials as they endured. We rather prefer the sunny fields which they cleared. This is all very natural. Few men would purchase a farm in the centre of a wilderness if they could obtain one equally cheap, and of as good quality, already cleared and prepared for the plough; nor should the fact named be set down against our ministry without these facts to balance it on the opposite page, viz: first, that the land already cleared must be cultivated, or it will again become a dreary waste; and, second, that most of our preachers are needed at this labor. Still, the conviction remains, that if the zeal which animated the fathers were inherited by all their sons in the faith, many places which now lie waste and dreary would begin to rejoice and blossom like the rose.

But this abatement of zeal is not limited to the ministry; it extends through the denomination. In the estimation of some of our laity, Universalism seems to possess less interest and importance than it did a few years ago. I know that there are many exceptions to this. We were never blessed with more earnest or devout laymen than some which now adorn our churches. Nor was there ever a period in our history when the spirit of our religion was better illustrated by the life, than it is at the present moment by many belonging to our household of faith.

Nevertheless, it is true, that many of the laity of our denomination are less interested in their religion than they were fifteen or twenty years ago. Why is this? Is it because Universalism is insufficient to satisfy the mind for any great length of time? Is it lacking in that vital importance necessary to retain the permanent interest of the believer? I cannot so think. There is a system of abstract dogmas, I know, which is denominated Universalism —a mere shell, from which the seed has dropped—that cannot long interest the devout spirit. This should be distinguished from the living reality, whose name it bears, and indifference towards this should be accounted a favorable omen. Perhaps it was in this form that some among us received our Universalism. If so, we will not deplore the indifference with which it is now regarded, nor set it down as a sign of religious apathy. We will rather indulge the hope that those who have found the shell so unsatisfactory will seek more earnestly after the living germ. But whether the indifference to which we have referred is towards Universalism, or towards its counterfeit, one thing is certain,—it has operated adversely to the increase of our ministry. Instead of fostering the desire on the part of our young men to enter upon its labors, it nips such desire in the bud. It is too much to expect that our young men will be animated by an evangelizing spirit, while the interest felt in the truths of Universalism is declining.

This indifference is the parent of other evils prejudicial to the interest of the ministry. It sinks the importance of the ministerial office. This is its natural result; for men's interest in the instrumentalities of religion will be proportionate to that with which they regard religion itself. If one attaches but little importance to the doctrines of the great salvation, he will lightly esteem the ministry that was instituted for their proclamation. The ministerial office will have but little significance or value, in his estimation. That low views respecting the importance of this office are beginning to prevail among us is sufficiently evident, I think. I judge less from what is *said* respecting the office, than from the respect which is shown it—from the attention which is given it. I have occasionally met with those who seemed to regard it more as an honored relic of the past, or as an ornamental institution of society, than

as an instrumentality adapted to the wants of the present age.

They respected it, as they would respect any obsolete custom which had once received the sanction of religion. They contributed to its support as they would have contributed to any other institution with which the interests of an agreeable and respectable class of men were identified. It is very evident that such views of the ministerial office are not calculated to render it attractive. Even good men will be influenced in the choice of a profession by the importance attached to it. No amount of outward respect would give them satisfaction in a useless profession. They aspire not to be drones in the social hive, nor for worlds would they be so regarded by the community. They want the assurance that their calling is a useful one, and that the world is being benefited by their labors.

The evil we have just considered is attended by another. Whoever holds the ministeral office in light esteem will not attach great importance to the labors of him who fills this office. With its importance, in the estimation of the public, sinks the value of the minister's labors. Outward expressions of respect may be given to the incumbent of the office, while but little real respect will be felt in the heart. Men will contribute to the aid of their minister, but from motives akin to those which would influence them to subscribe towards the support of a favorite pauper. And they will feel that the minister is under as great obligations to them for the aid they have rendered, as the pauper whom their charity has benefited. What must be the effect of such low views of the minister's services but to dissuade young men from entering upon so thankless a labor? It is time that such views of the ministerial office, and of the minister's labors, should be discarded, and our public be universally influenced by nobler and juster views.

I shall devote the remainder of this article to a consideration of the claims of the ministry upon the regard of the public. In other words, I shall aim to unfold the importance of the ministerial office, and to present in their true light the faithful preacher's labors. To the execution of this task we will, at once, proceed, after premising, that, for want of space, we shall be obliged to pass several

considerations which have a direct bearing upon our subject.

I. The importance of the ministerial office. The nature and objects of Christianity demonstrate the importance of its ministry. From Christianity it derives all its consideration. We must, therefore, view it from the stand-point which Christianity presents, if we would see it in its true relations.

I shall not attempt to prove the divine origin of the gospel, nor shall I enter into an argument to show that it supplies a deep religious demand of our nature. I shall assume that it came from God, and is adapted to man's spiritual necessities. And now let us consider the question, What necessities does it supply? Such, we answer, as arise in consequence of our ignorance and sinfulness. Man is endowed with varied and noble powers, and occupies a sphere which is bounded only by the circle of eternity. Knowledge concerning his nature, relations, duties, and destiny, is essential to his welfare. He comes into the world weak and ignorant. He gradually acquires a knowledge of his earthly relations, and of things around him. Nature takes him under her instruction and gradually imparts to him such knowledge as is necessary to guide him in the first stages of his developement. But her knowledge relates only to the earth he now inhabits. There soon rise in his soul intimations of a higher destiny. He begins to feel that the sphere he is capable of filling is wider than time, and loftier than earth. He thirsts, therefore, after higher truths than nature can afford him. Her science and philosophy can throw no light upon his spiritual relations. They cannot answer the questions which his soul propounds when it seeks a knowledge of its Author, origin and destiny. This is the highest knowledge which he can acquire, and the most essential to his present well-being. It lies at the very foundation of all right developement, of all social progress. In its absence there could be no permanent advancement on the part of society. This knowledge Christ brought down to men. We call it Christianity. Wherever it has prevailed, it has given a new impulse to humanity. Acting like a deep central force, it has elevated Christendom above the dead level of the

surrounding pagan world, until, like mountains at the break of day, it is bathed in light, while shadows still rest upon the plain below.

Again. Man is a sinner. He needs deliverance from the bondage of sin. He sighs after the liberty of the children of God. Nothing can afford this deliverance and perfect freedom, but Christianity. No power but its own can smite the chains of superstition and sin from the soul. No light but its own can guide the ransomed to the Zion of salvation. How momentous, we exclaim, is the importance of our religion! It stands related to man's highest interests, and it meets the deepest necessities of his nature. It is the sun of the moral world, before whose rising, the night of ignorance and error recedes. It is the pilot given by God to guide our age safely among the rocks upon which other ages have struck, and by which other civilizations have been shattered.

Such is the divine office of Christianity. And what is our inference concerning the importance of the Christian ministry? Does it not derive a deep significance from the relation it sustains towards the religion whose name it bears? I am well aware that there are those who admit the truth of all I have said respecting the importance of Christianity, but who deny the inference which I would deduce therefrom. They deny the divine origin of the ministry. They contend that it is of human origin, and that it is an artificial instrumentality. They have been led to this conclusion, I apprehend, by defects in the ministry, more than by any other cause. I thus judge, because such are accustomed to dwell upon these imperfections, and to give them prominence when speaking of the ministry. Suppose we admit, as we unhesitatingly do, that the ministry is far below the religious requirements of the age, or that divine standard presented in the New Testament. Does it follow that the ministry is, therefore, a needless institution? All the various forms in which Christianity is now presented, under the names of Calvinism, Arminianism, Unitarianism, Universalism, etc., are far less perfect and complete than the religion they were intended to represent. They correspond to this religion, as the various maps of the world, which different ages and nations have published, correspond with

the exact outlines of the islands and mountains, deserts and seas, continents and oceans. Does it follow that these charts of Christianity should be set aside because of their imperfections? O no; these we require, and these we must gradually correct, as our knowledge increases respecting those heavenly truths which shine down upon us from their everlasting spheres. It is better that Christianity should be imperfectly represented, than not represented at all. Better is it, that we have an imperfect ministry, than no ministry.

But the Christian ministry is a necessity. We refer it back to the Author of Christianity. It resulted naturally from the religion which he gave to the world, and from the wants of men. It is an instrumentality by which his religion is to be extended through the world. Were it abolished to-day, a kindred institution would spring into being on the morrow. It is an essential means in the religious education of the race. While men feel the need of religious truth and spiritual culture, the minister will be just as much of a necessity as will be the teacher of science, while the truths of science are desired and sought by mankind. My conclusion, therefore, is that since the Christian ministry arose naturally from Christianity, and man's necessities—since it is an essential instrumentality in the great work of religious education, it must derive importance from the religion it teaches, and the great end for which that religion was revealed. In order, therefore, fairly to estimate its importance, we must consider the nature and object of Christianity. We must weigh well its momentous truths, and consider the relation they sustain to the welfare of the soul and the progress of the race. From the stand-point we now occupy, we perceive that the ministerial office is of the first importance. We see that upon the ministry rest vast responsibilities. It is entrusted, in a degree, with the highest interests of humanity. It touches the springs of spiritual life. It is one of its noblest safeguards. It has an important part to perform in the work of laying those deep foundations upon which must be built the essential institutions of society. By it must be surveyed and graded the track over which the car of permanent progress must pass. I place it first in the scale of institutions. I believe that more depends

upon the part which it performs, than upon any other agent of progress. This opinion is justified by the facts of history. What other institution has ever wrought so much evil to our race as this, when blinded by superstition, or corrupted by power? And where is the institution that has contributed so largely as this to the elevation and progress of humanity, when acting in its appointed sphere, and with reference to its legitimate ends? The present bears witness of its mighty influence. What other power in Protestant lands stands so firmly at the helm of society or directs more steadily! And what power save that of a corrupt priesthood could hold back, with such mighty grasp, the generous, progressive impulses of Ireland, or bring down such a fearful doom as is resting upon Mexico, Spain and Italy!

Thus powerful, and thus important, is the Christian ministry, when acting in its appointed sphere of religious culture and of social progress. The poet, therefore, was right when he denominated the pulpit,

> "The most important and effectual guard,
> Support, and ornament, of virtue's cause."

From the importance of the ministerial office, we pass to consider the labors of the faithful minister. The importance of his labors are indicated by the nature of his office. If we regard that aright, we cannot hold in light esteem the work of its faithful incumbent. But let us contemplate the sphere of his labors. We observe that he has to deal with man's spiritual interests. His field of labor is the moral vineyard of his Master. He works upon the human soul. He stands, therefore, at the very fountain-head of activity, to give right direction to the onward flow of individual and social life. We must place him above the inventor, the engineer, the teacher of science, the statesman and philosopher. By a faithful performance of the duties of his office, he creates a necessity for all the instrumentalities of social progress.

We have said that his business is with man's spiritual nature. Consider, for a moment, the benefits which, by faithfulness, he may confer. He addresses the soul in the name of his divine Master. He throws upon it the light of the gospel, and by that light reveals its native worth,

its capacities, resources, relations and destiny. By such revelations the dormant energies of our spiritual nature are roused to a divine activity; a higher life is imparted to the soul, and it is guided to deeper fountains of blessedness than science has ever revealed. I would not undervalue the services of any faithful worker. I acknowledge my indebtedness to him who has removed an obstacle from the path of my worldly success, or who has lightened the burdens of those social evils which I bear. But greater is my indebtedness to him who lifts from me the burden of sin, and irradiates my soul with the light of divine truth. Such is the office of the Christian ministry; and the minister who faithfully performs its duties must be ranked among the greatest benefactors of our race. None can confer so great a benefit upon me as he who fits me for a useful life, for a calm and triumphant death, and for a q lissful immortality.

But the value of the faithful preacher's labors is certified by other witnesses. I may cite our free institutions. These are our pride and boast. They stand the grand watch-towers of liberty amid the social convulsions of our era. Beneath their shadow we rest in safety, while their solid base turns back the angry tide of oppression. To whom are we indebted for these? Who laid their deep foundations? Who established in the public mind those great principles which give them permanency, and in the absence of which they would stand like temples based on sand? To no class of men are we more indebted than to those fearless and faithful preachers, who declared, while the storm of revolution was gathering over the land, "Tyranny is no government; the gospel promises liberty, glorious liberty." None did more than they to make the "thought of independence enter the heart of America." As we contemplate these institutions, and enjoy the security they afford, let us not forget that they have for their foundation the great principles of the gospel which were implanted in the public mind mainly by a pulpit determined to be free.

Again. We often speak of our civilization in terms of eulogy. We contrast it with the civilizations of pagan antiquity, and prize it for its surpassing excellences. It is vastly superior to the old, which have passed away.

It is fraught with more advantages than they possessed. It is better adapted to the growth of mind, and to social progress. It promises a better future. But to what does it owe its superiority? We answer, mainly to the religion of Jesus Christ. Whose labors, then, contributed most directly and efficiently to its developement? Those of the faithful ministers of that religion. Say what you may about the unfaithfulness of the priesthood, we are greatly indebted to it for the blessings of our civilization. None have done more to remove obstacles in the path of progress, to explode old errors, to overthrow evil institutions, and establish new and better, than those brave men who, in imitation of their divine Master, devoted their lives to the welfare of humanity. Such as Fenelon, and Oberlin, have contributed more to the sum of our social and civil good than any of the heroes, statesmen and philosophers whose names adorn the pages of modern history. Yes, the devoted pastor, guarding and guiding his rural flock, was a mighty agent of social progress. From him went forth an influence which gave a healthier tone, and a brighter hue to the civilization of our times. And who is doing more in our own age to promote the welfare of the race than our faithful pastor? It is very true that all of our preachers are not entitled to this praise. It may be that some make

> "God's work a sinecure,"——
> "Mock their Maker, and prostitute and shame
> Their noble office."

Such there have been in all ages. But let not our ministry be judged by them. Our age has no more true, faithful, or efficient men, than are to be found in the ministry. From the sacred office we may select some of its brightest ornaments—men whose names, in the future, will add a fadeless lustre to the age in which they lived. When I remember their devotion to man's highest interests, and what they are accomplishing for the benefit of their race, I can truly say, I am not ashamed of the ministry of the gospel.

Such is the estimate which I put upon the labors of the faithful servant of the Redeemer. I can attach to them no less value, when I reflect upon their relation to man's spiritual interests. Here, perhaps, I should close this

discussion; but I cannot refrain from noticing some of the considerations growing out of it, which are calculated to render the sacred office attractive, and to inspire with greater faithfulness those who now occupy it. Duty to the ministry demands that these considerations be presented. In another part of this article, I spoke of the causes which deterred young men from entering the ministry; which tended to render the sacred office undesirable. I spoke of the splendid awards offered to business talent and energy. Here let me say that, to the soul ennobled by the loftiest ambition, the Christian ministry offers inducements infinitely superior to these. Reflect, for a moment, upon the nature of the soul upon which it labors. It is not changing and perishable like that matter which the engineer, architect, or sculptor moulds and shapes. The impressions which it receives, time cannot efface, nor can its changes destroy. The work, therefore, which the minister performs, the growth which he imparts to the soul, will stand an everlasting monument of his faithfulness. Is there not much in this consideration to excite noble ambition, and to arouse one's divinest powers? The Egyptian Kings gazed upon their completed pyramids with satisfaction. They knew that as long as their shadows stretched across the Nile, they would remind the world of their powerful builders. With kindred satisfaction the architect of St: Peter's surveyed the splendid monument of his skill. And when did Napoleon ever experience more satisfaction than that which he felt after he had tamed the awful wildness of the Alps,—conquered their rocky ruggedness, and left his proud name engraven upon their lofty tablets. But how much greater and more enduring the satisfaction enjoyed by him who has wrought beneficent changes in the human soul! Architectural beauty and grandeur must fade and crumble. Ere long, the gloomy pyramids will lose their symmetry and become shapeless mounds. Yes, and the rock-based Alps must doff their "diadems of snow" and disappear. But the soul endures forever; and the good which has been wrought upon it will remain an imperishable monument of its author. Who would not rather have his name cherished by a grateful soul he had benefited, than have it carved on rock, even though it was as solid as the pyramids, and as lofty as the Alps!

Again. Regard the instrumentalities which have been placed in the hands of the ministry. How much more sacred than the implements of the arts, or the enginery of mechanics. It wields the eternal truths of God; those which Christ preached, and in attestation of which he died; those which the glorious martyrs loved, and which gave courage and might to the great reformers of the Church. These truths are the preacher's instrumentalities. How can he touch them without being inspired and ennobled by the associations with which they are rife.

Consider next the aims of the ministry. They are higher than temporal good, for they relate to the permanent welfare of the soul. If true to his office, the minister prosecutes the greatest work which can engage the attention of man. I say this, because there is nothing in the outward universe so divine as man's spiritual nature, which he seeks to develope. And how exalted are the results of his efforts! He gives mankind something better than the means of physical wealth; something of greater utility than statuary and painting; something more durable than civil institutions. From his hand comes character, modelled after the divine, whose hues are brighter than the rainbow, whose form is more symmetrical than the master-pieces of statuary, and which will adorn the high places of heaven when the noblest institutions of earth have perished. Surely there is no other sphere of action fraught with such inspiring reflections. And in what other sphere can be found such sources of deep and pure satisfaction. To know that one's name is identified with the cause of Christianity; to feel that one is contributing something towards its progress; to feel sure, as one looks forth into the distant future, that he will share in the delight of its last, great triumph,—this is satisfaction indeed. But the minister has other sources constantly surrounding him. Childhood sweetly blooming under his care, youth guided from the ways of sin to the path of virtue, manhood flourishing in its stateliness and strength, age ripening for immortality, souls redeemed from error's thrall, afflicted hearts soothed and comforted,—these are present sources of satisfaction which the faithful pastor enjoys. And these are not all. He has stood.

"Beside the bed where parting life was laid."

There, cheered and sustained by his counsel, he has seen an immortal soul sink calmly beneath the horizon of this changing life. Ah, yes; and with the eye of faith he has beheld that soul rise to its place among the blessed, bearing thither imperishable memories of him whose faithfulness made its setting so serene, and its rising so glorious!

And what an inspiring history has the Christian ministry! By what illustrious names is that history adorned! How ennobling the influence which they must exert!—Luther, Fenelon, Massillon, Oberlin, Channing, Ballou! Such names shine like everlasting stars. They will be seen and admired when the glory which encircles the conqueror's name, has faded. But, brighter than the lustre of their fame, shines that of the earnest Paul, who first planted the banner of the cross by pagan altars, and in the heart of idolatrous cities proclaimed the everlasting gospel. And Paul shines but as the satellite of a greater than himself. The sacred office which he so worthily filled was consecrated by the labors of One whose name is above every name. O, is there not much to inspire and ennoble, in these recollections!

Such are the sources of encouragement and satisfaction which belong to the Christian ministry. Such are its attractions. Are not the pleasures which wealth can purchase mean in comparison with these? Who would not rather be rich in such satisfaction, than possess the more sordid treasures which the millions covet? If these attractions are seen and felt by any young man who peruses these pages I shall not have written in vain. If but one is induced, by what I have written, to enter upon the labors of that ministry for which God has fitted him, I shall feel that my labor has been amply recompensed.

C. H. F.

Art. XVIII.

Agencies in Salvation.

We propose to consider some of the agencies that effect the salvation of the soul. No sect that we are acquainted

with, denies the fact of divine influences, and providential help. It is impossible, in fact, to hold any theory of salvation, even one which exalts extravagantly the office and power of the human will, without attributing to the government and grace of God a prominence and potency absolutely essential to the process and the result. Salvation is the attainment, either perfectly, or in part, of a divine life; the reception, voluntary or otherwise, of the divine spirit; an accordance of the mind and heart with heavenly truth and law; of course, therefore, there must be a positive agency of God in bringing his life in contact with ours, in dispensing his light to us, in revealing his truth and publishing the quickening energies of his love. We do not create the truth we acknowledge, the holiness we adore, the goodness we worship, the grace we inspire, the Christ we love. It is as sensible to think of a person becoming wise without a teacher, and with no books to study or things to learn; of a frame enlarging without food; of a flower developing without sunlight, air, and dew, as of a soul becoming Christian and rising into the ranks of the saved, without a Christian religion, a Holy Spirit, a parental God.

We say thus much as preface, and in general terms, that there may be no question of our entire concurrence with all believers, who ascribe an agency to the Deity in our salvation which makes us dependents on his grace. It is when we leave generalities and attempt definitions, that the difficulties and the deeper interest of the question meet us. For we shall find it impossible to appreciate the character, methods, and force of the divine influences, that conspire towards our salvation, until we have a clear idea of the needs and dangers of the human soul, and the work which God desires to see accomplished in it. All Christians agree that Jesus, the gospel, and the action of the divine spirit, save men in every sense in which it is possible and desirable for man to have a Saviour. Differences and controversies spring out of divergent interpretations of the perils of human nature, of its natural abilities and infirmities, of its relations to God, and the nature of the salvation which it requires.

When the Calvinist affirms our reliance upon the Saviour and the divine spirit, he means that Christ died to

intrude some intervention between our race and the broken and clamorous law of Heaven, and also to dispense, by a mediatorial office, the Holy Spirit in the world as a cleansing and renewing influence upon corrupted hearts and the universal impotence of will. No other conception of divine agency is of any worth to him, because that alone is related to his conception of the needs of human nature; that alone supplies the complement for our moral insufficiency. The Catholic interfuses a vast sacredotal and sacramental scheme with his conception of grace and the providential portion of the word salvation. If you strike out the guardianship of a hierarchical church and the miraculous replenishment of spiritual power by the sacred ordinances, the idea of divine agency and redemption is shrivelled to insignificance, in his view; for it is no longer pertinent to his theory of what the race lost by Adam, and of our need of deliverance through a corporate and transmissive energy of grace in society. So the Arminian, so the Quaker, so the Unitarian estimates the amount, the kind, and the methods of heavenly assistance through the Bible, Christ, and the Holy Spirit, in the light of their conceptions of human nature—of what it is made for, of what it needs in order that it may fulfil its destiny, and of what God can give it, consistently with the laws of his providence and his design in the creation of free souls. It is absolutely essential, therefore, to an interpretation of our view of grace and its agency in salvation, that we keep it always in relation with our idea of man and his needs; for what God does in our behalf is precisely that which we cannot do for ourselves, and which is needed to help us attain the spiritual condition which He contemplates for us.

But we may be told that we are to derive our idea of salvation and of God's agency in it, from the Scriptures. Certainly; but we must be careful, in our search for the testimony of the Christian records, that we conduct our examination in accordance with the laws of success. A great many of the words and phrases which the Scriptures use in regard to this subject, are very general and comprehensive. The effort of every mind that is really reverent towards revelation, will be to interpret them so that they will stand in harmony with all the other

plain, or assumed principles of divine government which the New Testament recognizes. This is no easy task. Look at these phrases, for instance: "Thou shalt call his name Jesus, for he shall save his people from their sins;" "Behold the Lamb of God which taketh away the sin of the world;" "Jesus Christ came into the world to save sinners;" "God was in Christ reconciling the world unto himself;" "I, if I be lifted up from the earth, will draw all men unto me;" "No man can come unto me, except the Father who hath sent me draw him." How luminous these statements are, and yet, how indefinite as to methods! Sometimes they are quoted to prove that man has little or no agency in his own salvation, but is under the complete control of a system of means, in which God and Christ alone are active. Yet there is room for numberless theories of the ways in which Christ saves men, and draws them, and of the processes by which God, through Jesus, shall reconcile the world to himself. Every thing depends on the contents we ascribe to the words "save," "take away," "draw," and "reconcile." We do not necessarily get at the contents, by quoting the phrases. Many a man has shut himself out from the deep inward significance of Christian principles and declarations, by substituting the process of putting phrases together, according to verbal associations, and reasoning from words, for the process of breaking open words to find the exact thought they imprison, and then bending his intellect to a proper correlation of Christian ideas.

God does not suffer us to gain spiritual wisdom by mere tesselation of texts. It should seem that He had warned us from that method of dealing with the Bible, by ordaining that its various books should be cast in the most diverse literary forms, and composed in the most richly diversified states of mind,—under the pressure of the most various inward impulses and social necessities. As if he would compel us to take into account, the peculiar light cast upon inspired utterances from the temperament of the teacher; whether he were prophet, psalmist, philosopher, or apostle; whether he wrote in imagery, parable, or abstract phrase; whether he was endeavoring to reach darkened and hostile minds, by the skilful arrangements

and combinations of rhetoric, or was developing spiritual truth, without reference to human opposition, or any practical emergency, in the untinged language of universal thought. It often happens, that by the mechanical way in which so many people quote Scripture, without regard to the style of the books and the object of the writer, passages are brought together, having no more inward affinity than a lily and a crystal, and a principle from an Epistle used as an argument against some burning sentence of a Prophet, with as much propriety as the cold gripe of mathematics might be invoked to choke a fervid statement in an ode.

It is plain, also, that the law which we have spoken of as determining the significance of the word salvation, among sects, holds equally with regard to the Scripture. That is, the divine agency implied in the Bible, will be related to the Biblical ideas of the state in which man is, to the estimate of his powers, and the conception of the doom that is over him. It will refer to the difficulties that block his spiritual path, to the view assumed of what man was made for, and the deepest desire of God with regard to him. In order to be sure, therefore, of the amount and character of the divine agency which the Scriptural usage of the terms salvation and redemption involves, we must not only collect and collate the passages in which those terms occur, but we must set them in relation with the steady assumptions concerning human nature, which characterize the New Testament; we must reflect light upon them from the conceptions of human ability and need that lie on the face of the gospel. What God has decreed and will do in the work of salvation, answers to, and completes, what man cannot do, and helps the work which He desires to see accomplished in the human soul. Plainly, it is a much more difficult thing to gather out of the whole range of the New Testament, two conceptions: of divine and of human agency, properly related to each other, and fairly expressing the assumptions of the gospel, with regard to man, and its revelations with regard to God,—than it is to isolate the passages that describe either the human, or the divine agency, separately, and hitch them together as a mechanical creed.

One of the safest and surest tests, therefore, of the Evan-

gelical authority of any interpretation of divine agency in salvation, is to try how it will fit the general flow of exhortation and appeal to the human conscience, affections, and will, that distinguish the Bible. If it is out of symmetry with these, no matter how many texts we may cull and conjoin to set it forth, it is as certain that we are wrong, as it is that there is harmony of sense in the New Testament; and we may be sure that, instead of arriving at a Biblical principle, we have only manufactured a mosaic work of words.

What more forcible refutation is needed of the Calvinistic, or, in fact, of any sacrificial theory of divine grace in salvation, than to confront it with the general tenor of the Saviour's ministry among the inhabitants of Palestine? Can any collocation of Scriptural phrases establish that theory as an evangelical doctrine, if the Saviour's personal and practical dealings with human hearts, did not assume it, involve it, imply and enforce it? Would it not be the key-note, the central and ever recurring theme, wherever Jesus went, and whomsoever he talked with—'I have come to save you from the doom of nature and the everlasting grasp of God's angry law?' Would not every one of his discourses, and his personal interviews, be intoned with a cry to this effect,—'believe in me and the sacrifice I am to offer on the cross, as your only avenue of escape from ceaseless retribution—your only hope of happiness hereafter!' The passages from the four Gospels which are brought to defend this theory, are of the most general character: "Behold the Lamb of God which taketh away the sin of the world;" "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," &c. To one whose religious ideas of sacrifice and ransom are permeated with a Calvinistic color, these texts, when isolated and placed in the proper setting, read very friendly to his creed.

But what will he say when he finds that the Saviour did not teach or hint the doctrine of total corruption and inability in his practical dealings with sinful men and women? and yet without that doctrine there is no call for a sacrificial grace. What will he say when he finds the Sermon on the Mount, silent concerning the need of an

atoning death, and appealing to men to recognize a higher sanctity and charity by their natural conscience, than the law had claimed? What will he say when he sees that Jesus spoke to Nicodemus of the Holy Spirit—not as a constituent personality of the God-head, not as a sanctifying influence purchased for believers by his own death, but as an invisible and secret agency, omnipresent as the air, and catholic as the breeze? How will he account for the fact that the Young Lawyer, asking for the method of eternal life, was not instructed in any imputed righteousness, or directed to any spiritual abasement before the bloody cross soon to rise on Calvary, but was probed by a question that tested the vigor of his consecration and the sweep of his charity? How will he explain the parable of the Prodigal, which intrudes no mediator between the filial sorrow, and the parental pardon; or the Lord's prayer, that asks directly for forgiveness without reference to a dying God; or the picture of the king in judgement, showing us souls accepted by their unconscious merits, and not by their evangelical faith? How will he interpret the fact that Jesus mingled with the marriage party at Cana, and conversed with the Samaritan woman, and sat at Simon's table, and came in contact with scribes, Pharisees, and Publicans, whom, probably, he was never to meet after that one interview, and whose only hope of salvation, according to the sacrificial theory of grace, lay in a reliance upon his redemptive death, and yet never mentioned it, but talked and preached in a manner that would provoke against any modern preacher of religion, the charge of hiding the distinctive features of the gospel, and tampering with the everlasting welfare of souls? Is it not plain that the Calvinistic idea of sacrificial mediation does not fit the Saviour's conception of the position, needs, and perils of the soul? It is disproved by Christ's dealings with human nature. The practical side of the gospel, forces us to a different interpretation of those passages that might verbally seem to support it, and repels the intellect to a search for a theory of grace, that will be in harmony with its appeals and demands.

Suppose now, that, instead of the Calvinistic scheme of divine agency in salvation, another interpretation is of-

fered, which declares that it is the purpose of Providence to disrobe all souls of earthly weakness and frailty at death, and clothe them with natures that shall be capable only of happiness and goodness. Such a theory of grace, we know has been earnestly and ably maintained, by excellent men, whose reverence for revelation and minute study of its records are worthy of all praise. In their opinion, it is the decree of God that all his creatures, irrespective of earthly fidelity and attainment, shall be lifted above all temptation as soon as they die, and be miraculously endowed with faculties that are not capable of sin. Christ came to bring the news of this purpose of God, which is to be fulfilled for all when they enter the world to come. One of the chief blessings of a faith in Christ, is the joy it imparts, in assuring us of the jubilee that will be inaugurated for sinner and saint, as soon as men pass through the grim gate that opens into the enchanted air of eternity. We are not aware that we do this theory any wrong, in saying that it attributes very little importance to this world as a state of spiritual discipline, bound into organic unity with the next, through the fibres of character and a progressive moral education. The trials, struggles, sins and penalties of this life, are regarded rather as a sort of bitter tonic, intended to stimulate a keener inward relish for the bounteous manna and nectar of paradise. Any system of religion, or habit of preaching, which does not give central position and supreme importance to this decree of God, no matter how firmly it may hold to the fact of divine love, is considered by the defenders of this theory to fail in unfolding the element of grace in Christianity, to lack vital warmth, and to suspend the hope of moral order on the uncertain affections and wavering will of man.

Now, in accordance with the spirit of our argument, we say that the Scriptural support of this theory is not to be judged by the number of passages that can be drawn off upon paper from the Bible, and felicitously congregated into a statement of it; but it is to be gathered in part from the readiness with which it harmonizes with the Saviour's estimate of man and the spirit of his dealings with human character. If such was the great object of his mission, shall we not find him proclaiming such a

grace, wherever he goes in Palestine? Will not the reading of any chapter of the Gospels, be like hearing a cry of joy swelling upon the air, as from the breaking heavens, 'Be of good cheer ye children of men, for unspeakable bliss awaits you, as soon as the short miseries of the flesh are over; endure until death, and you shall all be forever free and forever blest.'

But do we find the light of this doctrine reflected from the practical side of the teachings of Jesus? If we cease to read his biographies as a logical treatise, and follow Christ in imagination from village to village, and through the various groups of character with whom he talked, shall we not find his ministry a most singular commentary upon his mission, if the proclamation of such a kind of grace was the central object of that mission? He begins by calling men to repent, and is silent about a state in which repentance will be needless. He is consecrated by baptism to his ministerial office, and makes no address that has been reported to us, concerning an upper world, where character should be ensured to all men, and whose glories he was dedicated to reveal. He went into the synagogue at Nazareth, after his victory in the desert, and read the prophetic key-note of his ministry; but the idea we speak of, was not part of it. He preached the Sermon on the Mount: it has promises of blessing for all pious sorrow; truths that light up the far vistas of duty; appeals that stir the conscience; warnings against sin with a rhetoric that burns; declarations of a divine love, rich as the sunlight and impartial as the rain, but yet coupled with the condition of asking before its richest favours can be received,—in short, there is every form of religious truth to arouse, vivify and inspire the religious sense; but no paragraph, or sentence, to assure a single hearer that it is the purpose of God to sever the thread of character at death, and lift all men into an equality of sinlessness.

We listen to the conversation with Nicodemus, and it is not there; we follow through the talk with the woman at the well, but no such revelation is added to the description of the everlasting life which a Christian spirit opens within the breast, and the call to a pure worship of the omnipresent Father. We look through the gorgeous ar-

ray of parables: the practical workings of religious truth in the soul, the inward need of it for the health and fruitfulness of our nature, and the necessity of consecration are set forth with wonderful fulness of symbol; but not one out of the score-and-a-half of the parables, states any such truth as a reconstruction of our nature at death, and only one—the analogy of the leaven, alludes at all to the triumph of spiritual truth. The Young Lawyer asks the Saviour what he must do to inherit eternal life,—which we understand to mean, a state of heart independent of time. He is not told that he must do nothing—that divine agency will accomplish his great salvation by miraculous disinfection of his soul at the grave. A duty is set before him, and no other grace is hinted as a help to him, than the divine call that whispers through his conscience, and the invitation that beckons him, from the sympathy of Christ. His own disciples put the question to him, "are there few that be saved?" Even then he does not draw the curtain from before the future, and point them to a world of equal and necessary stainlessness, but turns their interest to a practical question, saying "Strive to enter in at the straight gate." In vain, too, shall we search the records of the last supper, or the language uttered to Pilate, or the words breathed from the cross, or the communications after the resurrection, or the charge before the ascension which left all the blessings of the gospel dependent upon faith—in vain do we search these chapters of the Saviour's ministry for any explicit statement or any implication that he came to publish a grace that would obliterate the influences of earthly discipline, override the laws or forces of character which are the very warp of God's government here, and shut up the possibilities of spiritual training hereafter by ordaining instantaneous and universal purity.

We have not forgotten the declaration to the Sadducees of equality to the angels in the resurrection state. We shall allude to this, from another point of view, by and by. But ought not those who find in that passage a justification of the theory we are treating, to consider seriously, in what perplexity their interpretation involves the Saviour's preaching? If the revelation of such a state as they picture, were the crowning purpose of his

mission, would the sole statement of it have been confined to the small group around those skeptical Sadducees? would it have been left dependent on their crafty question about the woman with seven husbands—thus leaving us to doubt whether he was stating any thing more than that our modes of life in the next world do not include the marriage relation, but in *that* respect are equal to the angels? Would it further have been limited, in one of the records, by the phrase, "they which shall be accounted worthy to obtain that world,"—so that it is questionable if the original hearers obtained a universal sense from the statement? At all events, here is the singular fact, that Jesus preached through Galilee, Samaria, and Judea, meeting persons in every state of sin and need, persons whom he was never to have the privilege of addressing again, and whose knowledge of the Christian religion must come through his words, and yet his appeals and instructions were, in almost every instance, practical; and if such a doctrine of grace as we have been reviewing is, as we are so often told, the culminating glory of the gospel, in fact, essential to any positive and vital presentation of the system, we are left with the problem on our hands, to explain how the founder of our religion should have suffered it to be so foreign from his lips, and to lie so carefully concealed from those that listened to his words.

Of course, we do not forget that the central doctrine of the Saviour's theology is the infinite love of God. We contend as firmly and joyfully as any one can, that the whole system of Jesus's thought is opposed to the Orthodox ideas of Deity, and life, and destiny. We hold as firmly as any one can to the belief that the principles of the religion of Jesus lead to the triumph of order in the universe, and of goodness in every soul. And in the general light of these principles, such passages as "I, if I be lifted up from the earth, will draw all men unto me," and the parable of the leaven, must be understood as affirming the completeness of the sway of love. But with equal firmness we must say that the preaching of Christ, so practical, so searching, so abundant in declarations of the responsibility and agency of man in the reception of divine influences, is a painful enigma, if it was

his office to unveil a heaven that has no essential relations to the history of character, no analogies with the life and discipline of the earth, but where the whole race are to be caught up to a rapture which God supplies by miracle to hearts expurgated, at once, of all possibility of sin.

If we catch the spirit of the Bible in its dealings with our nature and its claims upon it, we shall see that *holy character* is the object which it puts highest, and for the production of which the whole spiritual government of God is arranged and balanced. The human and historical side of the Bible is a puzzle on any other theory than that of moral freedom within a certain range of spiritual experience,—a freedom which God treats with, not as a show, but as a sacred reality, and which his government solemnly respects. Not only do the precepts, commands, and religious appeals of the Bible recognize this freedom, and the worth of character, but the prominent persons of the Bible, the very commissioned agents of heavenly grace, show plainly by their inward history that the office they held, the light they bore, the nearness of their position to God, did not override their personality in the matter of moral choice, or take away from them the privilege of responsibility. Adam fell while the very tones of divine authority were ringing in his memory, and in circumstances that resembled heaven more closely than any mortal lot which our imagination can outline. Noah sinned, although he had been directly preserved by divine mercy. Abraham had intimate communion with the divine spirit and was lifted up to catch the light of a blessed age of love, but this eminence of privilege did not ensure him against the temptation to desecrate the truth. Jacob was not made a very noble character by his respectable position in the line of grace. Aaron could be a time-server, although he had witnessed the miracles that broke the national bondage in Egypt; and even the fidelity of Moses, bearer of the law from Sinai, was spotted by deliberate sin, the guilt of which, according to the heavenly measure, we may estimate by the severity of the retribution. What aids of grace were vouchsafed to David! and yet his character was left in his own keeping—else we cast back that double and dreadful guilt as a stain

upon him, to whom the fifty-first psalm was sung by David in conscious abasement and agony. Solomon's dream did not lift him above the task of personal self-discipline, nor secure him against the guilt and punishment of a terrible fall. Jonah's experience indicates how even a prophet could exercise moral freedom against the divine enlightenment of his spirit. Peter's falsehood, and his infirmity afterwards at Antioch, reveal the fact that God does not manufacture virtue even for the apostles he inspires; and it should seem that we are permitted to look upon the wrestle in the desert, and the conflict of Gethsemane, in order to be finally assured that character cannot be given, but must be gained, and that the peace of the beatitudes must be wrought, even by the divine teacher of them, out of the trial that seeks the consecration and the suffering that purifies trust.

Our Biblical theory of grace and of divine agency in salvation must therefore take into account these Biblical facts. Those who have been the very bearers of grace, who have stood nearest the divine presence, have not been lifted above the need of harmonizing their own conduct by the light they bore, and working out their own virtue. If the great biographies of the Bible mean any thing, the idea of personal agency of some kind, and of some very serious kind, must be regarded as belonging to the very basis or back-ground of grace which the Bible unfolds. We may not be able to make it fit smoothly into a metaphysical theory of divine foreknowledge and omnipotence; but none the less must we accept it as a scriptural fact, if we mean to be reverent to the whole Bible, and not partizans of a philosophy drawn from half the Bible. To leave it out, would be analogous to omitting a notice of the energies of a seed, in a treatise upon the methods of vegetable growth.

In our opinion, indeed, we shall best generalize the whole practical flow of Scripture, in relation to human nature, by the statement that God desires religious and Christian character more than any thing else in the universe. From a Biblical point of view, all space is a moral theatre, and the worlds His nurseries for the education of souls and the perfecting of virtue. Trial, adverse circumstances, temptation, suffering, turn a

providential face to us, only when we regard them from the point of the supremacy of self-wrought goodness,— not as scenic foils arranged by the Almighty to set off joys to be given to us independent of character as soon as we die, but as the weights, bars and swings of a spiritual gymnasium, that repay the toil and pain that the use of them demands, by the strength of muscle and vigor of health which they generate, and which, by the law of heaven, can come in no easier way. If we do not adopt the idea that character is the great object of divine government; if we hold that all sin and evil here are immediate appointments of God, having no relation to the growth of character, or any moral future, and that God is to sweep them and all the inward effects of them wholly away at death by arbitrary power, we turn the Almighty into a gardener instead of an educator. We abase the spiritual universe to a level with the laws of the vegetable creation. A virtue is then a higher form of carrot or cabbage, and the excellence of a saint in heaven, having no roots in any personal fidelity, and no quality that does not come from circumstances over which it has used no dominion, is in no sense more moral than the shape of a parsnip or the flavor of a beet.

And if we adopt the idea that character is the supreme object of divine government among men, we must interpret the quality and force of the divine agencies in salvation so that they shall be in harmony with that principle. They must be agencies that *help* religious education, but not such as *mathematically ensure* success; for a freedom from evil that is mathematically ensured on the part of God, so that we can cipher it out by laws of multiplication, is no addition to the world of character. It is God that conquers them entirely, in a round-about way, and not we by the aid of God. It should seem, too, that the agencies must not be so powerful as to reduce the value of the product. They must be plentiful as means and invitations to the formation and developement of Christian character, but if they be so preponderant as not to require our personality to conspire, either in the commencement or through the other stages of the process, the object is lost by the excess of endeavor to secure it. Furthermore, it should seem important that the agencies have *ample*

time allowed them, in whatever theory we frame. Eternity is long, and character is not apt to be of quick growth. We should be careful not to form an estimate of divine agency, or of the power of circumstances in the future, that will set the victory out of symmetry with the ground-plan of training here. If we do so to any such degree as to cut away the organic connections of habits, tastes, loves, virtues and infidelities between this life and the next, we shall only forget what *the object* of divine government is, in our attempt to honor it.

We may say here, too, that it will not be pertinent to the case to talk of the power of God to get rid of sin, or to say that he will do as he pleases in his universe. The power of God goes only in the line of his objects. By the very terms of the question, the object of God is not to get rid of sin at *any rate*, but only to supplant it by personal virtue. And what he pleases to do, by the terms of the statement, is to educate character in His conscious creation,—no matter how long it may take, or through what ages of suffering the success shall ripen. Whatever arbitrary power, or excess of agency, therefore, God might bring to bear upon souls to hasten simple purity from evil, would be a power exercised to defeat the deepest purpose we attribute to him, viz: the training of a race of free and spiritual worshippers.

So much we seem authorized to assume with regard to providential agencies in salvation by the practical tone of Biblical instruction. But it may be asked whether, on this theory of spiritual culture, there is any room for a rich side of grace. Does it not suggest a universe in which man is all, or nearly all? We hope to show that it is not so. The idea of spiritual education, in our view, leaves us as dependent upon God, as moral beings, who are to have some sense of property in their own character, *can* be dependent. It leaves room for a Saviour and saving influences to the whole extent, that free beings, placed as we are, can have a Saviour. When a boy is sent to school, or a young man to a university, he is certainly dependent for his education upon the benevolence of the parents that send him, upon the skill of the teachers that instruct him, the excellence of the text books supplied to him, the munificence of those that endowed the university,

and the spirit favorable to learning that pervades the place. He goes by grace; he goes into a system and atmosphere of grace; where his slothfulness will be rebuked, and every effort of fidelity stimulated, by grace. But it is not a grace that will give him wisdom independent of study, mathematics without opening Euclid, philosophy without reflection and research, command of tongues without application. Looked at from the side of means, the grace is vast and comprehensive,—all that can be given to an intellect that is to earn knowledge. Looked at from the point of that intellect itself, it is a grace that begins to be available precisely when the studious effort commences, and that reveals itself according to mental aspiration and fidelity. And would any wise man say that, if a youth, thus placed, should refuse to use the advantages of his position and should dissipate his time and powers, it woud be a greater grace to give him wisdom at the end of his term miraculously, than it would be to place him in circumstances that would show him his folly, lead him to realize the guilt of his former abuse of parental goodness and provided opportunities, and so begin anew the work of self-training with a zeal quickened by penitence, and animated by hope?

So, if we look at our spiritual position and opportunities from the divine side, we see that we are immersed in grace. Our birth is of grace, and also our position at starting in the moral world. All the manifestations of God through nature are provided forces for our training. The beneficent laws that limit, stimulate and sustain our activity, express a direct interest of the Almighty in our existence and welfare. And all that comes to us from the past, and from the atmosphere of the community in which we live, is something for which we are dependent. Then, as we turn to the exclusively spiritual sphere, we can hardly overstate the wealth and the offices of divine agency in our salvation. All that is meant by the mission of Christ,—all the love of God that sent him, and that was revealed by him; all the truth that was disclosed by his inspired insight concerning duty; all the warmth which he shed into the frosty atmosphere of the world; all the light he cast upon the spaces beyond the grave, and the character of God's dealings with us in that unending

life; all the motives that reach us and help a life of piety on account of his character and the spirit he attributed to the infinite Father; all the changes which his coming has wrought in the tone and institutions of society; all the help which the faith and charity of his great disciples in all ages furnish;—in a word, all the difference between the state of knowledge, hope and spirit, between a world with a Bible, a christendom with a New Testament, and a world without such central light and power, is due at once to grace. We are as dependent upon God, as helpless without his gospel and his love, on the system of spiritual education, as we could be on the Trinitarian system of atonement, or the scheme that tells us we shall owe our future character to divine miracle. Our dependence is different; it supposes a co-working of our will and affections with the divine assistance; but it is none the less real, constant, and deep. When a man can see without light, walk without space, learn without truth, breathe *in vacuo*, it will be possible to conceive religious character gained without providential agencies and the nutriment of grace. If we read aright the jubilant expressions of the apostle Paul concerning the grace of the gospel system, it is not a grace that does every thing for man, but that revealed a richer love in the Father than his pharisaic training had suspected; that unveiled a more glorious eternity than he had dreamed of at the feet of Gamaliel; that disclosed a broader plan in history than his Jewish prejudice had interpreted; and that made a higher type of spiritual character, and a deeper joy possible, by his effort, than his legal and ethical ideas of Deity could have inspired him to reach.

We contend, of course, that a Christian idea of divine agency in salvation should attribute positive influence to God in the government of the world. The universe is not ruled by cold laws, but by a sympathetic wisdom,—the constant effluence of a paternal personality. The philosophical idea of God as the supporting substance of nature cannot generate such a doctrine of grace as streams from the Epistle to the Romans. And as a general thing, the conception which even Christian sects entertain of the Deity is that of a being wrapped in a solemn holiness, isolated in the cold brilliancy of infinite purity, from which

he criticises the faithfulness of his creatures, and permits no nearer access than an awe-struck worship. Our system of thought, to be Christian, must recognize a God of whose spirit the sun is a type, who is ever giving himself to his children, present in every part of his universe, keeping a positive interest at every moment in the spiritual welfare of every soul, and never dropping the twisted rein of law and love that binds it to his throne. Only the idea of a personal Ruler, Educator, Father, whose unbending laws are the steady pulses of immediate interest and discipline, can answer to the picture of the Hebrew Father who hastened to the wanderer, and to the symbolic revelation in Jesus, who came "to *seek* and to save that which was lost."

It does not follow, however, that a love which thus holds every spirit, in time and eternity, by its direct grasp, must manifest itself always,—or at the beginning of the next life any more than here,—in a flood of mercy, which amounts to miraculous help in the purification of the heart. The laws of character are part of that grace. All the obstacles, difficulties, and roughness that condition the strength of virtue here, belong to the ground-plan of its wisdom. And it may belong to the very essence of parental wisdom and clemency to keep the connections of the soul to its government, sometimes by the thread of retribution,—if such an element is required for the vigor of virtue, or if such a thread is necessary to keep the organic connections of the soul with its earthly life; and to change the ties, or in other words, the manifestations of interest, according to the needs of that spirit that is trained. Nothing can be more unphilosophical than to imagine that all souls, varying as they do in temperament, constitution, experience, worthiness and guilt, will require precisely the same expression of government and mercy towards them, on their entrance to the future. If personal character, consistent with the methods of training, in this life be the supreme object, as we believe, of Providence, the aspects and demonstrations of love at the commencement of the next life must differ. To be Christian, we must hold to the fact that grace must pervade all the spaces, and reach through all the ranks of spirits, in the invisible world; but let us not refuse or fear to contem-

plate it as essentially the same grace that is manifest in this life;—including many moral rays, some soft and some stern, in the white light of its love; as evident, at times, in patient punishment, as in blessings that surprise; and combining the most various methods of discipline with the laws of a perfect and ever unfolding order.

We need, also, to hold a doctrine of positive and personal grace in order to feel sure that all inequalities of birth, opportunity and privilege, in this life, form part of one system, and are comprehended in a plan that foresees the exact compensations of circumstance in the opportunities of the future. Those who believe in this life as a final state of probation, have never been able to make these inequalities fit into their scheme; and it is equally hard to make them handsome and symmetrical portions of the porch to eternity, on the theory that swallows up all training in the next life, by making character there a necessary and immediate inheritance.

There is scarcely any necessity—since we write in a *Universalist* Review, to say that we must hold to a grace which foresees the victory of goodness, and that the gift of existence to every soul will prove an everlasting blessing to it. Against every theory that darkens the character of God by any imputed decree of eternal punishment, or any philosophy that makes the atmosphere of eternity seem dusky and cold by the permeating presence of moral laws alone, we should affirm such a doctrine of grace as vital. And yet we must so hold it, that entire respect shall be paid to God's plain system of training free and strong agents to serve and love him. We must so hold it, that the seriousness of life in struggle and discipline, and the great meaning of the words conversion, consecration and sanctification, shall not be abated a jot. We must so hold it, that the practical character of the Gospels, and the infrequency of Christ's allusions to that triumph, shall look harmonious with the position we give it in our scheme of religious thought. We must so relate it to other conceptions of God's government, that we can read the most vivid descriptions by the Saviour of the evil of sin, and of its corrupting strength when it becomes a habit, without any reluctance to accept its imagery. We must so hold it, that no soul, having the advantages of conscience and

Christian influence, shall have a right to feel from our presentation of it, that it will ever be any easier for him to conquer evil habit and realize the aspirations which he slights, than it is for him now; but that the appeals of Christ, conscience, Christian preaching and heavenly love, have a seriousness which the next world also endorses and upholds. In short, we must so hold it, that the victory of love shall seem the result of a free yielding of hearts to a discipline intended to invigorate character,—a result in harmony with every portion of the system of training here.

We have now to ask, if there are any obvious facts, principles, or implications of the New Testament, which oppose the view we have unfolded. And we are reminded, in the first place that the conversion of St. Paul is often urged as an objection to the philosophy on which our system is based. He, it is said, was instantly converted by miracle, without any agency of his own, from a wicked persecutor into an apostle of the gospel. And it is urged that, if the grace of God could override what are called the laws of character and training in his case, by miraculous change of circumstances, it may do so for all men, at their entrance upon the future life. But, allowing all that is claimed for this conversion, it is improper to reason from the exceptions in God's government to the general principles of it. We do not deny that there is a miraculous thread running through the religious history of the world. Some men are raised to be teachers. They are supernaturally selected, divinely commissioned, immediately illuminated, endowed often with powers of miracle. Plainly, we cannot conclude, from the gifts and experience of these men, what is the steady flow of divine providence for the vast majority of men. We do not give up the study of medicine under the Christian dispensation, because the first preachers of it possessed the gift of healing. We do not even expect that all our race shall have faculties like those of Shakspeare and Milton given to them at death, because God saw fit to kindle such intellects at birth in their mortal frames. One of the first necessities of accurate reasoning, is, to separate facts properly into classes, so as not to apply logic impertinently; and if the case of Paul should contravene our theory, we

could say that it belongs to the class of exceptional, providential facts,—just where his inspiration and miraculous endowments belong; and we are no more to reason from the first to the general laws of experience, than from the last.

But we are not so sure that the case of Paul does contravene our theory. By the light that smote him near Damascus, he was convicted of error, he was turned in a new direction. He himself recognized some personal agency in the assumption of the new career that was suggested, for he said to Agrippa, "I was not disobedient to the heavenly vision." And what were the succeeding stages of that experience? He went up blind to Damascus. The prayers and counsel of Ananias were necessary before he had any light upon his future path. If we could look into the chaotic turmoil of Saul's nature just after his mad career of persecution was arrested, and see how slowly, with what help of human agencies, and in what strict accordance with the general laws of growth, his mind was filled with light, and his soul filled with strength and peace, we should not be ready to ascribe the whole process to miracle, or to build a great induction upon it against the permanence of the divine system of education. According to Paul's account in Galatians, he was three years engaged in meditation, inquiry and communion, before he had a conference with Peter and other apostles in Jerusalem; and by all the chronologers, it was six years from his conversion to the date of his first missionary tour.

Especially, we are not to suppose that the miracle which flashed over the field of truth, bewildering his brain by the mighty surprise it wrought, created his Christian character for him. We must not confound character with a single new direction or attitude of the will,—a mistake, into which no one will deliberately fall. The intellect, the affections, the conscience, the tastes, come by slow fidelity under the control of a central consecration, before Christian character is reached. Acts reflow into capacity; volitions generate an organic fibre of habit; will tends to become impulse; successions of resistance gradually deposit a better love as a reward, so that the principle a man begins by serving, gains upon him as a force, transfuses its

power into the inner veins of emotion, transfigures him gradually with its light, and brings his intellect and affections and executive nature more easily into play, as the organs and agents of its mastery. Character is from the Greek word "*charatto*," to grave upon, or furrow into; and it is only when a succession of acts is bound together by a stream of moral purpose, which flows deeply in the silent realm of our nature, channelling it, as the tides furrow the beach, that strong moral character can be predicated of us. Now, in this sense, Paul's character obeyed the common spiritual law. It was in great part his own creation. He had struggles with appetite. He had to fight against the old passions, and the intolerant zeal that made him so fierce a persecutor. He was not swept along a strong, smooth current of emotion in the work of apostleship, but stemmed and breasted many eddies of passion and difficulty. Doubtless he sinned and was inwardly punished; doubtless he was sometimes perplexed and gained light through supplication, in despondency, too, and felt returning peace by obeying the conditions of it. He might have been less faithful than he was, and therefore he had a power of property in that Christian character which had been nourished to its strength through fortitude and prayer. He himself says, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." How could he be a "castaway,"—what sense is there in these words,—if his acceptance and reward were to be of a wholly unconditioned grace,—if there was no rewardable action of his personality in the labors of his apostleship? So to the Philippians he writes that he "presses forward" to an unattained prize. And surely his language to Timothy, "I have fought the good fight," &c., implies a deserving discharge of duty, for which he anticipated a future reward. Thus, the experience of the apostle lends itself to our position, that character is not a gift, but a self-wrought possession out of materials of grace, and that even miraculous conversions do not lift a soul above a possible sin, out of the necessity of difficult labor, or away from the duty of earning blessings according to the grade and richness of fidelity.

But again, it is often said that, at our entrance into the future world, such an overpowering revelation of the glory and perfections of God will be made to us, that a change of disposition will be instantly wrought. We do not know the Scriptural warrant for this assertion, although it is generally made with seeming unconsciousness that it has no higher authority than speculation. That the conditions and scenes of the next life will be vastly different from the present, is certain; but who knows how the revelation of God will be brought to bear upon us, or will affect us, at first? Change of circumstances for the better does not always make men better here. We cannot reason mathematically from circumstances to character. Some men are more purified by adversity than by prosperity; some lose the piety in good fortune which worldly ill fortune deepened. If character is the great object of God's government, we have no right to imagine that he will put those who have been deliberately faithless here, into any circumstances beyond the tomb, which will greatly help them to do what they had light and strength enough to do in this world, and refused to do. Of course, God *can* reveal himself to us so that all sin would be withered at once; but that would not be training in consistency with the methods of this life. That would be a method of ridding the universe of sin by a pressure of extrinsic motive too great for finite liberty and human virtue. Furthermore, we are not to suppose that in the next life we are to live in any such intense blaze of the divine presence. How could we bear it? What occupations could eternity have? So far as we suffer imagination to cast the conditions of our future life, we must conceive its lot as consisting in the exercise of the great functions of our humanity,—the study of truth, the delight in divine beauty, the relations of fellowship, with all the duties, experience and charities that grow out of social bonds, and the worship of the right, the holy and the good, as they concentre in the infinite Father. Such occupations enable us to understand how immortality may not be monotonous and tedious. They also aid us to conceive how the characters we carry with us into the future,—even though no positive arbitrary penalties be appointed for present evil,—will determine the quality and amount of our happiness, the real

sphere we enter, and the kind of heaven we must stay in, until we make the inward consecration and effort which we may have refused on earth.

A third objection, however, may be made, to this effect. The New Testament positively excludes all sin, all possibility of sin, all inequality of satisfaction from the resurrection state. St. Paul's jubilant rhetoric in the xv. of 1 Cor., and the Saviour's language to the Sadducees, leave no room for the hypothesis of moral imperfection after death. We reply, that all of St. Paul's descriptions of the resurrection state, picture it as a universal crisis, the culmination of the moral and temporal government of this world. It is when the angel shall come with the great trumpet, when the myriads that have passed from the earth shall reappear, and the living inhabitants be miraculously changed, and all be caught up to meet the Lord in the air,—that sin is to be vanquished and God to be all in all. Has this event taken place? Is such a scene enacted whenever a spirit passes into the invisible world? If not, then the quotations from the great apostle against the idea of future discipline do not meet the case. *Until* that general crisis and climax comes, we have presumptive evidence indeed that discipline continues, that the laws of character play, that a system of training is in operation to prepare for the mighty *palingenesis*, when the glorious body and the world of perfect light shall be entered, and all the race be "children of God, being children of the resurrection." It is for those who rely upon these passages, to show how they apply to the cases of ordinary death, and to explain why, when Paul wrote them with reference to a universal climax, the close of the mediatorial reign, they persist in bringing them to bear upon that stage of the spiritual world and experience, which souls enter as they leave the earth. When we read the plain statement of an apostle that "David is not yet ascended into the heavens;" and again the declaration concerning the worthies of elder times—"all these, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect;" and still further, the reference to spirits in prison which were disobedient "while the ark was preparing;" and when we couple with these the vast num-

ber of incidental pointings in the New Testament towards a continuance of discipline hereafter, we feel that a strength of Scriptural support is enlisted for the conception of continuous training, which deserves something different from scorn, and which it will be much easier to evade, than to meet and set aside. T. S. K.

Art. XIX.

Literary Notices.

1. Discoveries among the Ruins of Nineveh and Babylon; with Travels in Armenia, Kurdistan, and the Desert: being the result of a Second Expedition undertaken for the Trustees of the British Museum. By Austen H. Layard, M. P., author of "Nineveh and its Remains," &c. With Maps, Plans, and Illustrations. New York: G. P. Putnam & Co., &c. 1853. 8vo. pp. 686.

2. Discoveries among the Ruins of Nineveh and Babylon; with Travels in Armenia, Kurdistan, and the Desert: being the result of a Second Expedition undertaken for the Trustees of the British Museum. By Austen H. Layard, M. P., author of "Nineveh and its Remains," &c. With Maps, Plans, and Illustrations. New York: Harper & Brothers. &c. 1853. 8vo. pp. 586.

3. Discoveries among the Ruins of Nineveh, and Babylon; with Travels in Armenia, Kurdistan, and the Desert: being the result of a Second Expedition undertaken for the Trustees of the British Museum. By Austen H. Layard, M. P., author of "Nineveh and its Remains," &c. Abridged from the larger work. New York: G. P. Putnam & Co., &c. 1853. 12mo. pp. 549.

The issuing of these three editions, almost simultaneously in this country, and immediately on the appearance of the work in England, shows how confident the conductors of our great publishing houses were of its popularity. In this respect, we think they will not be disappointed. Though the present volume is but a continuation, or rather a complement, of the former work, we find no abatement of interest in its pages. It lays open a much wider field than was disclosod in "Nineveh and its Remains;" it gives a more thorough exploration of several sites that had been partially excavated and described; and by these means, as well as by the progress which has been made in decyphering the cuneiform inscriptions,

since the author's first visit, it everywhere throws a fuller and more satisfactory light upon the subject. In reading this volume, we begin to feel ourselves on firm ground, amidst the dim and gigantic shadows of the ancient world. They gather into form and substance. While we grope in the dusty tomb of a mighty people that have been buried for more than twenty centuries, they seem to come back into life,—at least into such a life as the old prophet ascribed to the kings and nations in Sheol, who were moved in their subterranean realm, and rose up on their thrones, at the coming of the Babylonian monarch. It is, of course, the exhumation of the Assyrian memorials, that gives the work its highest interest and importance; but Mr. Layard does by no means confine us to disclosures of this kind. His journey from Trebizond to Mosul, by Erzroum, Lake Van, Bitlis, and the Upper Tigris, is a valuable and pleasant introduction; and his excursions into the Nestorian villages, among the snowy mountains of Kurdistan, open a new page in religious history, manners and customs, as well as in description of romantic and sublime scenery.

An article on the recent discoveries at Nineveh, which was prepared for this number of our publication, is necessarily deferred till our next. For the present, therefore, we will only set down the peculiarities of the three editions mentioned at the head of this notice. The first appears to be the London copy itself, reissued at New York. It excells in every thing that belongs to the manufacture, (except the binding,) as well as in the price. The second, though printed in the neat style of the Harper press, and containing the same number of maps and illustrations with the first, is quite inferior in respect to the beauty and effect of the wood-cuts. The third, or the Abridgement, is well executed, both typographically, and in a literary respect. We think it retains all the significant portions of the larger work, omitting only such details as are unimportant to the general reader, and such remarks as may be spared without disturbing] the narrative. Its Illustrations, however, are fewer, and of a coarser style of workmanship.

The national antiquities, that have been brought to light within the last half century, fill us with a sense of awe and bewilderment, like that which we feel in contemplating the revelations of Geology. Beneath the surface on which the world is now carrying forward its enterprizes, there lies another world, buried long ago, with all its monuments, arts, institutions, and civilization. The discoveries of Nineveh, Babylon, Memphis, of Etruria, and the unexplained mounds in our own western country, together with the ancient cities of Central and South America, seem to indicate that the face of our earth is as a huge Palimsest, except that the old records are not erased but only covered up.

4. Memoir of Mrs. Julia H. Scott; with her Poems, and Selections from her Prose. By Mrs. C. M. Sawyer. Boston: published by Abel Tompkins. 1853. 12mo. pp. 432.

Ten years ago, Mrs. Mayo, then Miss Edgarton, published a Selection from Mrs. Scott's Poems, with a Memoir, in an 18mo volume of 216 pages, That little volume, of humble appearance, will ever be sacred with us, hallowed as it is by the memories of two of the gentlest spirits that have graced and honored the religious community whose fellowship we share. It is doubly hallowed now, since the lamented editor has followed her sister-poet to that world, of which both had so often sung. They were attached to each other by the warmest and most unreserved sympathy in life; and it is fitting that the Selection and Memoir should stand as the memorial of their mutual friendship.

But it was thought that a larger collection of Mrs. Scott's Poems would gratify her admirers, and be acceptable to the public. To the labor of preparing this, Mrs. Sawyer, another and earlier friend of the author, applied herself. It can hardly be needful to say that she has executed the task with much ability, as well as with a devotion which admiring love alone could inspire. The memoir, which she has prefixed, is very full, and makes us familiarly acquainted with the subject,—with her manner of life, and her character, her way of thinking, and with the natural scenery amid which she was brought up. It is illustrated by an abundant use of her correspondence and of the letters of her friends. Nearly all the poetry that Mrs. Scott wrote is brought together here, and the pieces arranged, so far as their dates could be determined, in their chronological order. This arrangement of them has the advantage that it gives the reader the means to trace the gradual unfolding of the poet's mind, and the direction in which the progress of her thoughts ran. A selection from her prose writings, consisting chiefly of Tales, is added. The whole makes a volume that ranks, in size and in typographical neatness, with Mrs. Mayo's or Mrs. Jerauld's Works. Side by side with them, may it find a place in all our homes! The strong religious sentiment with which it abounds, and the devoted attachment which the author is known ever to have cherished to the cause of universal grace and salvation, will be felt, by most of our readers, as an additional claim on their regard.

Mrs. Scott's poetry is distinguished more perhaps by a romantic sensibility, than by intellectual vigor or by brilliant imagination,—though she was not deficient in either of the latter gifts, especially in the last, if we drop from it the qualifying epithet *brilliant*. Her sensibility, however, was of a peculiar character, manifesting itself in pathos with a considerable degree of romance, alive to every charm of natural scenery, and to the spiritual glories of the future revealed in the gospel. Some of her earlier pieces seemed to give promise of

a richer splendor than was eventually realized; it afterwards appeared shaded down into a more pensive cast. Bereavement and wasting sickness, though they never impaired the religious peace of her mind, evidently depressed her spirits, turned the current of her thoughts on her own experience, and gave her notes, too constantly perhaps, an elegiac tone. Her verse flows forth with a strain of natural music in its rhythm; but it is always the free warbling of the wild woods and mountain streams. Her Muse was a fond dweller in forests, fields, and rural villages; and with the charming freshness which such a sequestered home imparted, there could not but mingle some of its rusticity. It was a Muse that had spent no "seasons" in the city, nor at Saratoga, to learn the fashionable airs.

5. Early Buds. By Lydia M. Reno, &c. Boston and Cambridge: James Munroe & Co. 1853. 12mo. pp. 309.

A volume of poems, written, it would seem, in early life. Though they lay no claim to any high degree of excellence, many of them appear to have been composed with a good degree of skill in "the art divine." There is so much passable versification sent forth, in these times, that poetry which does not have some striking merit is in danger of being overlooked.

6. Rhymes with Reason and Without. By B. P. Shillaber, &c. Boston: Abel Tompkins and B. B. Mussey & Co. 1853. 12mo. pp. 386.

It may be said, "with reason," that this volume of "rhymes," is better than its title promises. There is grave and earnest poetry in it, humorous poetry, sometimes broad, sometimes sly, but always natural and unaffected,—comic poetry, and serio-comic poetry. One excellence, in particular, ought to be mentioned: we meet almost every where with the straightforward idiomatic expression that goes right home to the point. We indeed find some lines that can hardly be called inspired; but no finicalness,—that besetting sin with a good deal of our poetry. One of the first requisites of a poet is, that he write from a full soul, and this condition Mr. Shillaber fulfils. He has a hearty sympathy with the scenes into which he enters; he describes them, because he is moved to describe them,—not because he wants to make some poetry; and he does this in verse, because he can best do it in verse. Of his humorous pieces, the sonnets perhaps are quite as amusing as any. In these, he slides, with peculiar ease and provoking pathos, from a sober strain into an unlooked-for *jeu d' esprit*, that gives a new point to the whole. We are glad to see the reporter of the famous "Mrs. Partington's" sayings, following the path of Holmes.

7. The New Rome; or, The United States of the World. By Theodore Poesche and Charles Goepp. New York. G. P. Putnam & Co.

The preface opens with these words: "A book with two authors would not be so rare a thing as it is, if it were better understood that every work is the fruit, not of individual thought, but of the intellectual currents that pervade whole times and nations,—that in fact, every individuality is but a modified reproduction of the thoughts and fancies of the age in which it appears." This forcible thought is suggestive of what follows; for a greater concentration of "intellectual currents" pervading this time and people, we remember never to have met with in a book of 179 pp. 12mo. Starting with the paradox that, "There is nothing new under the sun," the authors proceed to show that this New Rome of the United States, is a reflection of the Old Rome of the Cæsars; and that the former is destined, as an inevitable necessity, to include the whole earth. The theory is presented with a good deal of ability and sustained by an array of facts which make the book interesting and valuable. Of course there is, in such a publication, a good deal that is mere moonshine; but whoever opens these pages with the supposition that their contents are all of this class, will find himself in contact with something that looks like reality before he gets far. "The New Rome" is dedicated to Franklin Pierce, President, &c., and especially commended to all friends of the "manifest destiny school."

The book is issued in the usual good paper and fair type of the publishers. W. H. B.

8. Echoes of a Belle; or a Voice from the Past. By Ben Shadow. New York: George P. Putnam & Co. 1853.

This is a pleasant story, professedly written by an old man. He tells what he saw in the dawn, noon and twilight of life, with tolerable effect. The allusions to slavery show the fair side of that institution. The book is written in a good spirit, and readable style.

W. H. B.

9. The Complete Works of Samuel Taylor Coleridge, with an Introductory Essay upon his Philosophical and Theological Opinions. Edited by Professor Shedd. In seven volumes. New York: Harper & Brothers. 1853.

All American students have reason to be grateful that the Messrs. Harpers have undertaken to publish a uniform and complete edition of Coleridge's works. Six volumes of closely, but clearly, printed matter, have already been issued. These comprise all his prose publications that have any permanent literary and philosophical interest,—nothing being omitted, we believe, but his political contributions to newspapers. The seventh volume will probably, contain his poems and translations.

It is sufficient to call attention to this enterprise of the great New York publishing house, without adding any criticism of the books themselves. Indeed, a notice fairly undertaken, would begin to expand into a treatise, and might widen, like some of the author's conversations, into a boundless exploration of all regions and principles, celestial, terrestrial, *et seq.* Coleridge presents so many claims to consideration,—as a poet, a philosophical speculator, a metaphysician, a theologian, a critic,—and the dispute as to his originality, honesty, soundness and depth, has been so sharp that a volume would have been required to justify a careful estimate of his powers. It can hardly be doubted, however, that his greatest admirers will always be of that class who love a dim and misty atmosphere around truth, through which the outline of a subject flickers, suffering the imagination to project its fancies, without being checked by the visible assurance that it is trifling with realities. The fundamental principles of his philosophical system, his ideas of inspiration, and the boundaries of his orthodoxy, have never been so clearly stated as to convey definite conceptions of his meaning and views. His influence has done more than that of any other single man, perhaps, to break the power of Calvinistic orthodoxy over the cultivated minds of England. And we have sometimes thought that his haziness of statement and sad lack of method in dealing with the principles of philosophy, the proper plan of Biblical interpretation, and the truth of church dogmas, have been more readily accounted for depth by his disciples, from their gratitude in finding any avenue to escape from their inward unrest which would afford mental freedom, while it seemed to save them from the charge of open heresy.

Coleridge will always be ranked among the quickeners of the human mind. The man whom Julius Charles Hare always mentions with deep reverence, and whom Thomas De Quincey knowing him thoroughly and clearly seeing his faults, could speak of as the amplest intellect of modern times, must be reckoned as one of the men of genius, however imperfect his utterance has been in clearness and consistency, and however sad the record of his indulgence and weakness of will. What might he not have been, had he trained and consecrated his powers? What might not the author of the Hymn in Chamouni, and of the Ancient Mariner, done for English poetry,—what might not the lecturer on Shakspere had done for English criticism, had it not been for opium? K.

10. History of the Restoration of Monarchy in France. By Alphonso Lamartine. Volume 4. New York: Harper & Brothers. 1853.

This volume closes the brilliant series of historical pictures and portraits which have been read with so much delight. The description of the revolution of 1830 which placed Louis Philippe on the

French throne is one of the most vivid and intense of all the remarkable chapters which the whole work contains. The coloring may, as a general thing, be a little too poetic for the soberest influence of truth, and the style glares too much with epigrammatic and antithetic brilliancies; but the moral tone of the author's judgements is sound, and his love of liberty is evidently a deeper and healthier passion than most of the declamations of French historians and orators suggest. K.

11. Redfield & Co., New York, have published some very valuable books lately. We have seen their portly and well edited copy, in three volumes, of the works of the celebrated Senator Hon. Wm. H. Seward. Such a publication is in every way an honor to our country. The biography which introduces the collection gives the portrait of a man faithful from his earliest years in the culture of his intellect, and worthy, by the breadth of his powers and the fulness of his resources, to stand among the legislators for a Continent. And the noble series of State papers, and Senatorial speeches, which he has given to the country, refresh the soul by the patriotic principle, the firm fidelity to conscience, and unswerving allegiance to liberty in the midst of tumult and against all clamors for unrighteous compromise, which their pages breathe. Mr. Seward has spoken for the future, and will surely secure his place in the respect and gratitude of the country, a few years hence. We hope that his political productions will be widely circulated, to uphold the honor of the national mind against the discredit cast upon it by so much of our Congressional literature. K.

12. Messrs. Redfield & Co. have issued, in very good style, and in three volumes, "Michaud's History of the Crusades." The work, the fruit of thirty years' research, has long been accepted in Europe as the best single history of those wild conflicts of Europe and the East. It is not very entertaining for continuous reading, but it is full, clear and reliable. The translation from the French seems to be very well performed.

We are indebted to their busy press for an excellent reprint of the remarkable book which is exciting so much interest in England now: "Notes and Emendations to the Text of Shakspeare's Plays, from early manuscript corrections, in a copy of the folio of 1632. In possession of J. Payne Collier, Esq., F. S. A." Most of our readers, doubtless, are aware of the circumstances of this discovery. Mr. Collier purchased at an Antiquarian book store a copy of the old folio, and after having it in his possession a year or two, without minutely examining it, discovered that the margin was filled with manuscript corrections and notes. These he soon found were of a most remarkable character,—elucidating many obscure passages by a short and felicitous alteration or introduction of a word, and supplying sense to

many a line and period by the correction of an apparent misprint. More than twenty thousand emendations are made to the received text of Shakspere. Some of the corrections give self-evident proofs of their propriety, and must, it should seem, have been furnished by some critic, or player, who knew the original manuscript of the great dramatist. But in several instances the suggested readings are characterised by a prosaic mind, and cannot, we should think, be received as veritable restorations which must set aside the more poetic blunders of a compositor. The book, of course, possesses the greatest interest. The current of belief in England is strongly in favor of its authority. Messrs. Redfield deserve thanks for their enterprise in giving it to our public so soon, and in such acceptable form. We may say, further, that they have commenced a publication of Shakspere's dramas with the emendations incorporated, and marked in the margin. It will be comprised in sixteen numbers, at twenty-five cents each. K.

13. We have received from Messrs. Redfield & Co., "Marmaduke Wyvil, an Historical Romance of 1651, by Henry W. Herbert." When first issued in this country, several years ago, this book was very popular. Some sixteen thousand copies were rapidly sold. But it was printed on wretched paper, and with a great many inaccuracies. The present edition is very well and carefully printed. One can purchase now a complete and uniform series of Mr. Herbert's brilliant historical fictions in the acceptable form of Redfield's press. K.

14. The Prophets and Kings of the Old Testament. A series of sermons preached in the Chapel of Lincoln's Inn. By Frederick Denison Maurice, Chaplain of Lincoln's Inn, and Professor of Divinity in King's College, London. Boston: Crosby, Nichols & Co. 1853. 12mo. pp. 466.

Mr. Maurice belongs to the circle in the English Church of which Hare, Milman and Trench are prominent representatives,—men who caught their philosophy from Coleridge, and who unite a very mild orthodoxy with a low-church theory that saves them, in a great measure, from the attitude towards other sects and thinkers of spiritual superiority and Episcopal disdain. Some of our readers may already know Mr. Maurice as the author of a valuable little book on the "Religions of the World," and also of a larger and very Catholic treatise, "The Kingdom of Christ." The book now under notice consists of a series of sermons upon the prophetic office and spirit, and the relations of the great Hebrew seers to their nation and the providence of God. One will hardly get a clear and consistent theory of the powers and authority of the prophets from the scattered statements and implications of the discourses; but the reader will find the inward spiritual condition of the Jewish people very clearly

brought to light, and the religious grandeur of the prophetic office glowingly interpreted. One great merit of the book is, that it unfolds with Christian insight the relations of divine law and everlasting rectitude to the welfare of society as of individuals; and so makes the direct heavenly dealings with Israel and Judah the flaming symbols of a government which works by the same principles, and with as certain an efficacy, in punishing and rewarding every kingdom of the world. In fact, the discourses furnish an admirable spiritual commentary on the prophetic element in the Old Testament history. Not the least of its attractions is the pure, calm style of the composition. Messrs. Crosby & Nichols have printed it in admirable style, and we heartily commend it to our brethren.

We will call attention here, also, to a little volume, recently published by the American Unitarian Association, entitled "Regeneration." It is from the pen of the Rev. Edmund H. Sears, of Wayland, author of that exquisite Christmas hymn—"Calm on the listening ear of night." Mr. Sears has treated the hard and sour doctrines of the sacrificial church—the fall, depravity, conversion, redemption, sanctification, &c., in the light of history and experience, to show, in fresh language, from what facts of society and personal feeling they have sprung, and what amount of truth is in them. The method is almost entirely positive, and while there are positions in the book which a Universalist cannot endorse, it is a volume which every Universalist may very profitably read. Any theology that is to live must, we think, be in sympathy with such views of truth and the needs of human nature as the greater part of this treatise unfolds. K.

15. Ticknor, Reed & Fields have increased the debt of the community to their press, by the issue of the eleventh and twelfth volumes of the De Quincey papers. A richer collection of Essays, criticisms and speculations, cannot be found, we believe, in the range of modern English literature.

They have also published "Notes on Life, by Henry Taylor, author of Philip Van Artevelde." The compass of this book is small, but it is crammed with wisdom. It should be put on the same shelf in the study with Bacon's Essays. In these days of heated, rapid, flashy composition, it is refreshing to get hold of a book whose sentences are the ripe and careful statements of truth born of patient reflection and experience. We have seen no book, of late, which affords more nutriment to a preacher who desires to fit his instruction to the condition, needs and dangers of modern life, than this.

We must not forget, either, that Messrs. Ticknor & Co. offer to our public an excellent reprint of the "Poems of Alexander Smith." The Reviews and newspapers abroad and in this country, have been studded, recently, with gems of imagery from this new poet. The

eulogy has been extravagant, and the welcome extended to him contrasts strangely with the cold and contemptuous treatment, by the critics in the last generation, of Wordsworth, Shelley and Keats, on their first appearance in literature. Alexander Smith is not yet twenty one, it is said, and has been *educated* as a weaver in Glasgow. His imaginative imagery is certainly remarkable, but his genius shows to better advantage when his gems are unstrung in a review, than when examined in their natural setting. His thought is feeble, and his feeling extravagant. Almost always the thought is for the sake of the image, not the symbol for the thought. A basis of wisdom, true passion and intellectual strength, proportioned to his fluency of fancy, would place him very high among the masters of poetry. It remains to be seen whether he will be faithful to his gifts, and organize them by discipline for great service and lasting fame.

Lastly, we will call attention to "Thalatta," a book of poems about the sea, published by Ticknor & Co., and edited by the Revs. Samuel Longfellow and T. W. Higginson. It is a noble collection of the best lyrics, meditations, ballads and songs, that have been inspired by the ocean. Every one that visits the sea-shore in the summer should read it by the rocks, or within sound of the murmur on the beach. K.

16. Discourses on the Beatitudes. By E. H. Chapin. Boston: Published by Abel Tompkins. 1853. 16mo. pp. 158.

Mr. Chapin is distinguished above almost every other writer or public speaker, perhaps, in our country, by a power of broad generalization, by a rapid and strong flight of thought that still does not lose its continuity, and by an imagination that seems to flash out over heaven and earth,—all united with remarkable earnestness, with a temper the most kind and genial, and with a quick religious sensibility. These characteristics we find, as usual, in the Discourses before us. In addition to these well-known peculiarities, we also find here a happy insight into the circumstances and spirit of the people among whom our Saviour taught, and a profound appreciation of the moral significance of his doctrine. Nor is the preacher wanting in the power to apply that significance to the heart, as well as to practical life, under the circumstances of the present day.

17. Twelve Sermons, delivered during the Session of the United States Convention of Universalists, in the city of New York, September 15th and 16th, 1852. Together with a Portrait of the author of each sermon. Boston: James M. Usher. 1853. 12mo. pp. 285.

One of our "ready writers," who is skilful in reviewing books, was to furnish a notice of this volume; and we now set down its title, chiefly to remind him of our dependence on his contribution. We suppose it may be said, without encroaching on his province,

that a volume composed, as this is, of all the discourses preached at the annual gathering of our fraternity, ought to present a favorable specimen of Universalist sermonizing. It will be likely to contain, not the best examples, nor the very poorest, but such as, taking them altogether, are quite as good as the average of such productions among us, just at this time. For this reason, it will probably be consulted as a thermometer of the theological and religious temperature of our ministry. And if similar collections shall be made in future years, they will serve to note the increase or diminution of our vital warmth. We thank the publisher for the pains he has taken to preserve and circulate the present series.

18. English Humorists of the Eighteenth Century. A Series of Lectures. By W. M. Thackeray, author of "Esmond," "Pendennis," "Vanity Fair," &c. New York: Harper & Brothers, &c. 1853. 12mo. pp. 297.

A very pleasant book, by one of the most agreeable writers of our day,—easy, but accurate, in his style, well acquainted with the facts belonging to his subject, full of quiet humor himself, apparently unprejudiced in his judgement, disposed to make ample allowance for mere weakness, yet decided on all questions that seriously involve moral principle. The Humorists whom he presents are Swift, Congreve and Addison, Steeele, Prior, Gay, and Pope, Hogarth, Smollett and Fielding, Sterne and Goldsmith. The volume closes with a Lecture on Charity and Humor.

19. Pastoral Theology; or, the Theory of the Evangelical Ministry. By A. Vinet. Translated and Edited by Thomas H. Skinner, D. D., Professor of Pastoral Theology in the Union Theological Seminary of New York. With Notes, and an additional chapter, by the Translator, &c. New York: Harper & Brothers, &c. 1853. 12mo. pp. 387.

Though this work is written throughout in the spirit, and according to the doctrines, of Orthodoxy, we commend it to the notice of our brethren in the ministry, for the numerous suggestions it furnishes, of which they may advantageously avail themselves. It seems to have been composed from notes or sketches, that served as the basis of lectures which the author gave upon the subject, in the Academy of Lausanne. Systematically arranged, comprehensive, and we may say complete, in its plan, it enters into all a pastor's life, relations, and duties, public social and private, which it expounds with a great degree of religious earnestness, and with much ability.

Of course, there are many objectionable things in this book, growing out of the erroneous theology on which it is based. There are some courses of professional practice recommended in it, which we think altogether antiscriptural and antichristian. Take, for instance, the directions which M. Vinet gives the pastor for ascertaining the spiritual state of the sick, and for dealing with them. A large part of this chapter is directly opposed to our Saviour's treatment of them,

and contravenes the spirit of the gospel. It was framed according to the demands of Orthodoxy, and not according to the example of Christ or of his apostles, on similar occasions. And their example, their practice in scenes of this kind, shows demonstratively that they did not hold the eternal destinies of a man to be dependent on the state of mind in which he dies.

20. The Preacher and the King; or, Bourdaloue in the Court of Louis XIV. Being an Account of the Pulpit Eloquence of that distinguished Era. Translated from the French of L. Bungener. Paris, 12th Edition. With an Introduction, by the Rev. George Potts, D. D., Pastor of the University Place Presbyterian Church, New York. Boston: Gould and Lincoln, &c. 1853. 12mo. pp. 338.

The narrative, or story, which M. Bungener has here given us, is told with a great deal of effect, and becomes very exciting as we approach the end. The story, however, is fiction, only "founded on fact." It is not in this, that we find the chief value of the work. There are occasional insights opened into the state of things in the Court of the *Grand Monarque;* and several of the most celebrated characters of the time are introduced to our acquaintance, such as Bossuet, Arnauld the Jansenist, Fenelon, Bourdaloue, and the Protestant preacher Claude.

There are few scenes in fiction, wrought up to a more intense degree of interest, then that in which Bourdaloue stands preaching before the king and august assembly, undecided as yet whether he shall close with his own peroration, in the accustomed style of flattery, or with the faithful and solemn admonition which Claude has composed for him, and which, if uttered, will be as a thunder-bolt, striking the whole Court aghast.

21. Yusef; or, the Journey of the Frangi. A Crusade in the East. By Ross Browne, author of "Etchings of a Whaling-Cruise," "Report of the Debates in the Convention of California," and "Crusoe-Life: a Narrative of Adventures in Juan Fernandez." With Illustrations. New York: Harper & Brothers, &c. 1853. 12mo. pp. 421.

An amusing book; and, when taking in its right view, doubtless an instructive one. The author has represented to us a scenery by no means unfamiliar to our thought; but with a keen perception of the eccentric and ludicrous in travel, he has endued his pictures with the peculiar tone of his own mind. With an earnest abhorrence of over-acted sentimentalism, he often verges to the opposite extreme, taking especial pains to discover his antipathy to "the ever-flowing tears" of Lamartine.

The author has a taste for genial caricature; and certain personages whom he introduces to us are sketched with a skilful, and (with proper allowance for *manner,*) we may venture to say a truthful hand.

G. H. B.

Art. XX.

Egypt, Assyria, and the Bible.

Discoveries among the Ruins of Nineveh and Babylon, with Travels in Armenia, Kurdistan and the Desert: being the result of a Second Expedition undertaken for the British Museum. By Austen H. Layard, M. P., author of "Nineveh and its Remains," &c. 8vo. Illustrated with 400 Engravings. New York: G. P. Putnam and Co., 10 Park Place. 1853.

Ancient Egypt under the Pharaohs. By John Kenrick, M. A. 2 vols. 12mo. Cloth. Plates. Redfield, Clinton Hall, New York. 1852.

Mr. Layard knows how to present his subject in a readable and attractive style. "Babylon and Nineveh" has the interest of a novel, with the instruction of the most graphic work of travel. Considered either in respect of author or publisher, pleasure or profit, this is certainly a most valuable contribution to our literature. We remember to have read no book that has given us more satisfaction or solid information.

In the book of Jonah it is stated, that "the word of the Lord came unto Jonah, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey."[1] But where was Nineveh situated? Where are the remains of "that great city of three days' journey," to which Jonah was sent, and of which such prominent mention is made in so many portions of the Old Testament? Previous to the year 1840,[2] no person could answer this question with any confidence. History concurred in the statements that Nineveh was the capital of Assyria, and either founded by Ashur, son of Shem, or Nimrod, son of Cush; that it was one of the most ancient, famous and extensive cities of the world; that it was built about the time of the Tower of Babel, somewhere on the banks of the Tigris;

[1] Chap. iii. 1-3.

[2] Mr. Rich visited Mosul in 1820; he brought to London a few fragments of inscriptions, bricks, engraved stones, and a coffin of wood.

that it was conquered about the time Rome was founded, and being again overcome, and subsequently rebuilt, was finally destroyed 606 years before Christ. This is substantially all that was known of Nineveh. Travellers had reported certain extensive mounds near the Tigris, in the vicinity of Mosul, but the learned were not agreed as to what these were.[3]

We would not overlook the valuable services of Messrs. Rich and Botta—the former resident at Baghdad, as agent of the East India Company, the latter at Mosul, as consular agent for the French. They have both rendered important aid in this department of literature, and to Mr. Rich is awarded the credit of having first called the serious attention of the public to the mounds of ancient Assyria. "But every romance must have its hero—and the chief hero of this romance of antiquarian discovery is Layard." His first visit to Assyria was in 1840; he was accompanied by a single companion with whom he had travelled through every portion of Syria. Mr. Layard was at once fully persuaded that these mounds contained hidden treasures, and before leaving the country he formed the purpose of thoroughly examining them whenever it might be in his power. The people inhabiting that neighborhood were entirely ignorant of the former history of the country; so completely was every trace of its pride and power buried from view. The idea that they were dwelling above the ruins of a city that was eighteen leagues around it, surrounded by a wall an hundred feet high and so broad that three chariots could drive abreast upon it,—a city that contained, besides its gigantic palaces, fifteen hundred towers, each two hun- feet high,—that six hundred thousand human beings ever dwelt upon that plain now occupied by a few scattered villages—was to them a fabrication of the unbelievers, and a conception dishonorable to the memory of the Prophet.

3 "When the ten thousand Greeks marched over this plain in their celebrated retreat, (400 B. C.,) they found in one part a ruined city called Larissa; and in connection with it, Xenophon, their leader and historian, describes what is now the pyramid of Nimroud. But he heard not the name of Nineveh; it was already forgotten on its site though it appears again in the later Greek and Roman writers." [Robinson's Intro. to the Amer. Ed. of "Nineveh and its Remains."

Receiving at last the offer of extensive aid in funds from a generous countryman,[4] Mr. Layard returned to Assyria in November, 1845, and entered upon the difficult task of excavating the mounds at Nimroud; he also made less extensive examinations at Kalah Sherghat and Kouyunjik. In April, 1847, he abandoned his efforts, and in 1848 gave to the world the result of his labors, in two volumes entitled "Nineveh and its Remains." This work thoroughly aroused the public interest in the subject. It was at once perceived that the information which it contained was of great importance in interpreting Scripture, and confirming prophecy, and full of fresh illustrations of history, sacred and profane. Col. Rawlinson and Dr. Hincks had made some progress in translating the cuneiform writing, but their interpretations appear to have been made more upon conjecture than any well established philological basis. But Mr. Layard's labors had been prematurely abandoned, and there was a general desire that he should be furnished with means to make a more thorough examination of the Assyrian ruins. Such an arrangement was finally effected with the Trustees of the British Museum, to which he had already contributed numerous and valuable materials. In the mean time Col. Rawlinson and Dr. Hincks pursued their studies, so that while Mr. Layard was uncovering the ruins of the long lost cities, Providence was raising up these men to confirm Mr. Layard's rendering of inscriptions found upon them, and to translate from copies those which a less methodical study did not enable him to understand. The triumphant success of this second expedition, which is recorded in the book before us, is considerably indebted to these eminent English scholars.

At Constantinople, Mr. Layard was joined by Mr. F. Cooper, a competent artist, and Mr. Hormuzd Rassam, who accompanied him upon his first tour. Passing through Armenia to the Lake Wan, they proceeded south to the valley of the Tigris, where they came upon the route of the celebrated retreat of the ten thousand Greeks. October 12, 1849, the party reached Mosul. This was selected as their head quarters, but detachments of workmen were stationed at several points of supposed interest in the neighborhood. In December following,

[4] Sir Stratford Canning.

at Kouyunjik, a façade of an immense building was uncovered; it proved to be the grand entrance to the magnificent palace of Sennacherib. Mr. Layard, in describing this valuable discovery, says: "Beyond this figure, in the same line, was a second bull. The façade then opened into a wide portal, guarded by a pair of winged bulls, twenty feet long, and probably, when entire, more than twenty feet high. Forming the angle between them and the other bulls, were gigantic winged figures in low relief,[5] and flanking them were two smaller figures, one above the other. Beyond this entrance was a group similar to and corresponding with that on the opposite side, also leading to a smaller entrance into the palace, and to a wall of sculptured slabs; but here all traces of buildings and sculpture ceased, and we found ourselves near the edge of a water-worn ravine.

"Thus, a façade of the southeast side of the palace, forming apparently the grand entrance to the edifice, had been discovered. Ten colossal bulls, with six human figures of gigantic proportions, were grouped together, and the length of the whole, without including the sculptured walls continued beyond the smaller entrances, was 180 feet. . . . . On the great bulls, forming the centre portal to the grand entrance, was one continuous inscription, injured in parts, but still so far preserved as to be legible throughout. It contained 152 lines. On the four bulls of the façade were two inscriptions, one inscription being carried over each pair, and the two being of precisely the same import. These two distinct records contain the annals of six years of the reign of Sennacherib, besides numerous particulars connected with the religion of the Assyrians, their gods, their temples, and the erection of their palaces, all of the highest interest and importance."[6]

It was not, however, until August, 1851, that the

[5] These and other extraordinary figures, such as winged human-headed lions and bulls, found among the ruins in Assyria, show very clearly from whence Ezekiel and Daniel obtained many of their remarkable illustrations, and are strong confirmations of the Biblical account of the Captivity, which represents them both to have been carried as captives to Babylon, where their prophecies were written.

[6] Babylon and Nineveh, pp. 136–8.

mention of any actual event recorded in the Bible, or even in profane history, was deciphered upon the monuments. Since that period, many of the leading events chronicled in the Old Testament, have been confirmed by inscriptions found upon the walls of buildings and other objects which have been exhumed. There is no longer any doubt as to the king who reared these monuments. Mr. Layard has actually explored the ruins of the very palace of Sennacherib—a building, by the way, which not only justifies the references which are made in the Bible to the pride and dignity of the king for whom it was erected, but suggests some serious reflections as to the comparative skill of ancient and modern architecture.[7]

Unable to superintend the works during the heat of the summer—all his companions having failed by intermittent fever—Mr. Layard, sick and half delirious, left for the mountains of the North. Instead however of resting, as the state of his health seems to have required, we find him soon after entering upon a tour which he has thus outlined: "While necessarily absent, I determined to visit those parts of Central Kurdistan not yet explored by European travellers, to devote some days to the examination of the ruins and cuneiform inscriptions in and near the city of Wan, and then to return to Mosul through the unexplored uplands to the south of the lake of Wan, and by such of the Nestorian valleys as I had not seen during my former journey in the mountains. I should then spend the hottest part of the summer in the cool regions of Kurdistan, and be again at Nineveh by September, when the heats begin to decline." About the middle of October we find our persevering traveller floating down the Tigris upon a raft, accompanied by several of his

[7] A view of the north eastern façade and grand entrance of Sennacherib's Palace forms the frontispiece of "Babylon and Nineveh." *Vide* Mr. Furgusson's Palaces of Nineveh and Persepolis Restored, where he points out a remarkable analogy between the actual remains of the royal edifices of Nineveh and what is recorded of the temple and and palaces of Solomon. It appears that they not only possessed the same general architectural characteristics, but were constructed of substantially the same kind of materials,—the king of Nineveh employed men, precisely as Solomon did, to cut cedar wood in Mount Lebanon, etc.

companions and some thirty of the best Arabs, whom he had employed in the excavations at Nineveh; having entrusted the works there to his faithful Toma Shisman, otherwise known as "the Fat." Unexpected difficulties presented themselves at Baghdad. The whole country was overrun with Bedouins and other tribes in open revolt against the government, so as to render it unsafe to leave the city. But there was "no such word as fail." Shovels and pickaxes were brought into requisition upon the spot, for the whole Mesopotamian plain is dotted with mounds. His labors were rewarded by discovering several hollow bronze balls, with the name of a king engraved upon them in Babylonian cuneiform characters; a few rude images of the Assyrian Venus, in baked clay, such as are found in most ruins of the same period; a pair of bronze ankle-rings, several terracotta vases and other relics of the same nature. The party reached Babylon early in December. We have not room here for any statement of their labors. Side journeys were made to villages in the Jezireh and the marshes of Niffir, which are described with great spirit. Greatly disturbed by the unsettled state of the country, Mr. Layard and his company returned to Mosul by the land route upon the western side of the Tigris; having been absent about three months. On the 28th of April he bade a final adieu to Nineveh.

Mr. Kenrick's work on Egypt under the Pharaohs, is of a different character. The materials for it were drawn from study, rather than observation. For this reason it is less interesting to the general reader, though hardly less valuable. It is a fitting companion to Mr. Layard's works, since it does in some respects for Egypt, what his books do for Assyria, Armenia and Mesopotamia. And if we rightly apprehend Mr. Kenrick's purpose, what is now published, though complete in itself, is only a portion of a contemplated work, comprehending the history of those countries of the East whose civilization preceded and influenced that of Greece. A volume upon Syria and Phœnicia we learn is in course of preparation. Whether that portion of the broad outline now presented is completely filled we are not competent to decide; at any rate,

it would be very difficult for the ordinary reader to find elsewhere, even at a great expense, what is here furnished; and between this and other volumes of the same class there is no opportunity for choice, since this is the only real summary of such authors as Wilkinson, Lepsius, Rosellini, Champollion le Jeune, Col. Vyse, Champollion Figeac, Belzoni, Spineto, Hengstenberg, Kitto, Lane, Ritter, &c., that has ever been given to the world.

Mr. Kenrick's volumes are distinguished by a niceness of critical analysis, which proves him well suited to the arduous task which he has chosen. His statements are close and precise, without being tedious. He appears never to write without having something to say, nor completes a paragraph when a strict regard for truth dictates a suspension of judgement. In some instances he seems to be over cautious. We would particularly refer to his chapters upon navigation and commerce, and the mechanical and industrial arts; the former is too brief, and the latter far from being full. His long chapter upon theology is exceedingly able. The only drawback to our unqualified approbation of it—and we present this with diffidence—is the query, whether he has attached sufficient importance to the earlier forms of spirituality which obtained among the Egyptians. In the first section under this head, in discussing the question, whether the unity of God, as an intellectual principle, was a doctrine of Egyptian theology, we are pretty well satisfied that he places the standard too low; but when he considers the doctrine of a future life, he gives more prominence to the spiritual idea.

The great point of Mr. Kenrick's work is the history of Egypt. It occupies nearly the whole of the second volume. The dynasties are more clearly stated than in any other work extant, and they are apparently given with great fairness and candor, without any attempt to fill up a gap so as to present a complete statement, or to wrest a fact out of its proper connection so that every thing may file into chronological order, according to an established system. His observations upon myths strike us as highly discriminatory and sound.

After all, valuable as these volumes are in many respects, can we depend upon the translations which they

contain of names, dates, and incidents, which are found upon the monuments? Do men really read the hieroglyphics and cuneiform writing, or do they guess at their meaning? or do they read portions of the names and phrases and conjecture the import of the remainder? In reply to questions of this nature, we present the following extract from the preface to Mr. Layard's work. He says, "Doubts appear to be still entertained by many eminent critics as to the progress actually made in deciphering the cuneiform writing. These doubts may have been confirmed by too hasty theories and conclusions, which, on subsequent investigation, their authors have been the first to withdraw. But the unbiased inquirer can scarcely now reject the evidence which can be brought forward to confirm the general accuracy of the interpretations of the inscriptions. Had they rested upon a single word, or an isolated paragraph, their soundness might reasonably have been questioned; when, however, several independent investigators have arrived at the same results, and have not only detected numerous names of persons, nations, and cities in historical and geographical series, but have found them mentioned in proper connection with events recorded by sacred and profane writers, scarcely any stronger evidence could be desired. The reader, I would fain hope, will come to this conclusion when I treat of the contents of the various records discovered in the Assyrian palaces."

We are fully satisfied that no intelligent person can read "Babylon and Nineveh" and not come to the conclusion indicated in the closing sentence above. Not that every inscription can be read,[8] or that there is no longer any difficulty in the matter, but that most can be read, and read reliably. There is no longer room for doubt. The ruins of Nineveh and Babylon have been explored; the inscriptions upon the tombs and obelisks of Egypt have been read.[9]

We have already intimated that these recent investiga-

[8] Nineveh and its Remains, vol. ii. p. 150.

[9] In the North British Review for May, Art. xi, may be found a valuable "account of the means by which the inscriptions of Nineveh and Babylon have been rendered legible, and of the different persons by whom the art has been created."

tions among the ruins of Egypt and Assyria, in numerous ways corroborate the Old Testament narrative. It would be a pleasant, though somewhat laborious task, to lay before the reader a complete statement of this subject; but the broad field which we have chosen, and the mass of materials on hand, will oblige us to seize upon such topics as are connected with the general plan of the Scripture narrative, and important to its truthfulness as a whole,—referring the reader, as we proceed, to authors who have entered more fully into particulars.

Reference has already been made to the discovery of the façade of Sennacherib's palace, and to the long inscription found upon the four bulls which formed a portion of the entrance to it. These annals contain an account of six years of the king's reign. They present a fuller statement of the history of Sennacherib than had been obtained from the references made to him and his country in the writings of the Jews. It ought to be said, that Dr. Hincks and Col. Rawlinson translated the above inscription independently of each other, from copies furnished them by Mr. Layard; their results were substantially the same. The following extracts from Mr. Layard's statement, as presented in his late work, will show the nature of these annals, and their importance in confirming the records of the Old Testament.

"'The inscriptions begin with the name and title of Sennacherib. It is to be remarked that he does not style himself 'King' or rather 'High Priest of Babylon,' as his father had done in the latter part of his reign; from which it may be inferred that at the time of the engraving the record he was not the immediate sovereign of that city, although its chief may have paid tribute to him, and, no doubt, acknowledged his supremacy. He calls himself 'the subduer of kings from the upper sea of the setting sun (the Mediterranean) to the lower sea of the rising sun (the Persian Gulf.') In the first year of his reign he defeated Merodach Baladan,[10] a name with which we are familiar, for it is this king that is mentioned in the Old Testament as sending letters and a present to Hezekiah, when the Jewish monarch in his pride showed the ambas-

[10] Isaiah xxxix. 1.

sadors[11] 'the house of his precious things, the silver and the gold, and the spices, and the precious ointment and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominions that Hezekiah showed them not;' an act of vain boasting which led to the reproof[12] of the prophet Isaiah, and to his foretelling that all his wealth, together with the decendants of its owner, should be carried away as spoil to the very city from which these ambassadors came. . . . . Sennacherib having made Belib, one of his own officers, sovereign of the conquered provinces, (refering to the defeat of Merodach Baladan and the captivity of Babylon and all the castles of the Chaldeans,) proceeded to subdue the powerful tribes who border on the Euphrates and Tigris, and amongst them the Hagarenes[13] and Nabathæans.[14] . . . . In the second year of his reign, Sennacherib appears to have directed his arms to the north of Nineveh, having reduced in the first year the southern country to obedience." Among other things mentioned, "*He made tablets, and wrote on them the laws (or tribute) imposed upon the conquered, and set them up in the city.*" . . . . "In the third year of his reign, Sennacherib appears to have overrun with his armies the whole of Syria. The Syrians are called by their familiar Bible name of Hittites, the Khatti, or Khetta, by which they were also known to the Egyptians. The first opposition he appears to have received was from Luli (or Luliya,) king of Sidon, who had withheld his homage, but who was soon compelled to fly from Tyre to Yavan in the middle of the sea. (Supposed the Island of Crete.")

Passing over the intervening lines, we give the closing

[11] "Since the time of Solomon the appearance of such ambassies from distant parts had been rare at Jerusalem; and the king in the pride of his heart, made a somewhat ostentatious display to Baladan's ambassadors of all his treasures, which he had probably recovered from the Assyrians, and much enriched with their spoil." [Kitto's Cyclo. Bib. Lit., Art. Hezekiah. *Vide* also Josephus Antiq. x. 2. 2. Isaiah xxxix; 2 Kings xx. 12–21.

[12] Isaiah xxxviii; xxxxi. 5–7.

[13] Hagar-enes, so called from Hagar, the mother.

[14] Nebaioth, or Nebajoth, the first-born son of Ishmael. Gen. xxv. 13. 1 Chron. i. 29. *Vide* also Isaiah lx. 7.

portion of the inscription, which, being much defaced, has been somewhat differently rendered by Dr. Hincks and Colonel Rawlinson. The following is Dr. Hinck's translation:

'"Hezekiah, King of Judah, who had not submitted to my authority, forty-six of his principal cities, and fortresses and villages depending upon them, of which I took no account, I captured and carried away their spoil. I *shut up* (?) himself within Jerusalem, his capital city. The fortified towns, and the rest of his towns, which I spoiled, I severed from his country, and gave to the Kings of Ascalon, Ekron, and Gaza, so as to make his country small. In addition to the former tribute imposed upon these countries, I added a tribute, the nature of which I fixed." The next passage is somewhat defaced, but the nature of it appears to be, that he took from Hezekiah the treasure he had collected in Jerusalem, thirty talents of gold and eight hundred talents of silver, the treasure of his palace, besides his sons and his daughters, and his male and female servants or slaves, and brought them all to Nineveh.'

Colonel Rawlinson renders the passage thus:—"Because Hezekiah, King of Judea, did not submit to my yoke, forty-six of his strong-fenced cities, and innumerable smaller towns which depended on them, I took and plundered, but I left to him Jerusalem, his capital city, and some of the inferior towns around it. . . . And because Hezekiah still refused to pay me homage, I attacked and carried off the whole population, fixed and nomade, which dwelled around Jerusalem, with thirty talents of gold, and eight hundred talents of silver, the accumulated wealth of Hezekiah's court, and of their daughters, with the officers of his palace, men-slaves and women-slaves. I returned to Nineveh, and I accounted their spoil for the tribute which he refused to pay me."

The Bible record of this transaction is given in these words:—"Now in the fourteenth year of King Hezekiah, did Sennacherib, King of Assyria, come up against all the fenced cities of Judah, and took them. And Hezekiah, King of Judea, sent to the king of Judea to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the the King of Assyria

appointed unto Hezekiah, King of Judea, three hundred talents of silver, and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the King's house." [15]

There can be no reasonable doubt but that the campaign described in the Old Testament, is that recorded in the inscriptions which have been found in Kouyunjik. They not only agree in the main, but in respect of the tribute paid to the King of Assyria there is a remarkable and truly surprising confirmation. The amount of the treasure in gold is the same in both accounts. There is a difference in the silver of five hundred talents, which is, perhaps, to be accounted for upon the supposition that three hundred talents was the amount given in money, which, added to the precious metal taken away, might make up the sum given in the Assyrian inscription. This is at least highly probable, because the sacred historian distinctly declares, "that at that time did Hezekiah cut off the gold [16] from the doors of the temple of the Lord, and from the pillars which Hezekiah, King of Judea, had overlaid, and gave it to the King of Assyria." [17]

About the time the party left Mosul a chamber in excellent preservation was found in Kouyunjik. It contained a series of bas-reliefs, in one of which a king was represented seated upon a throne, with the following inscription above it. "Sennacherib the mighty king. King of the country of Assyria, sitting on the throne of judgement, before (or at the entrance of) the city of Lachish (Lakhisma.) I give permission for his slaughter." Of the value of these bas-reliefs Mr. Layard very justly observes:—"Here, therefore, was the actual picture of the taking of Lachish, the city, as we know from the Bible,[18] beseiged by Sennacherib, when he sent his gene-

[15] 2 Kings xviii. 13–15.

[16] It is probable that much of the metal called gold, both in the sacred writings and in the profane authors of antiquity, was really copper, alloyed with other metals. [Babylon and Nineveh, p. 652. Kitto's Hist. Palestine, p. 103.

[17] 2 Kings xviii. 16.

[18] 2 Kings xviii. 14. Isaiah xxxvi. 2. *Vide* also Isaiah xxxvii. 8, and 2 Kings xix. 8.

rals to demand tribute [19] of Hezekiah, and which he had captured before their return; evidence of the most remarkable character to confirm the interpretation of the inscriptions, and to identify the king who caused them to be engraved, with the Sennacherib of Scripture." "They contained moreover an undoubted representation of a king, a city, and a people, with whose names we are acquainted, and of an event described in holy writ. They furnish us, therefore, with illustrations of the Bible of very great importance. The captives were undoubtedly Jews, their physiognomy was strikingly indicated in the sculptures, but they had been stripped of their ornaments and their fine raiment, and were left barefooted and half clothed. From the women, too, had been removed "the splendor of the foot ornaments, and the caps of network, and the crescents; the ear-pendants, and the bracelets and the thin veils; the head-dress, and the ornaments of the legs, and the girdles, and the perfume boxes, and the amulets; the rings and the jewels of the nose; the embroidered robes and the tunics, and the cloaks and the satchels; the transparent garments and the fine linen vests, and the turbans and the mantles," *for they wore instead of a girdle a rope, and instead of a stomacher a girdling of sackcloth.*[20]

From Sennacherib and Nineveh, let us pass down the Tigris to Nebuchadnezzar and Babylon. And here we meet with several important discoveries, but they are not so numerous or valuable as was anticipated. This is owing in part to the unsettled state of the country at the time of Mr. Layard's visit, but more particularly to the perishable materials of which the city was constructed. There were no quarries of alabaster or limestone near Babylon, such as exist in the vicinity of Nineveh. The Babylonians were therefore obliged to use bricks made from mud and chopped straw, whilst bitumen and other substances collected from the immediate neighborhood

[19] This record confirms the Biblical narrative of the war against Ahaz, the father of Hezekiah, by Pekah, King of Israel, and Rezin, King of Syria, and of the aid which he sought and received in that extremity from the King of Assyria.

[20] Isaiah iii. 18–24. Ezekiel xvi. 10–14. Kitto's Cyclo. Art. Sennacherib and Hezekiah; Calmet, Art. Sennacherib.

furnished them with excellent cement. Moses was aware of this peculiarity in respect of Babylon, when, in speaking of the building of the Tower of Babel, he says: "And they had brick for stone, and slime had they for mortar."[21] The name of Nebuchadnezzar is found upon thousands and tens of thousands of inscribed bricks which have been uncovered, which fact strongly substantiates the general idea which is given in the Bible of the numerous improvements made by this king after he came into power—that Babylon arose upon the decline of "the once mighty Nineveh, succeeded to her proud position, and became a land of traffic and a city of merchants."[22]

A short distance southwest of the village of Hillah, and upon the west side of the Euphrates is the celebrated ruin of the Birs Nimroud. It is a vast heap of bricks, slag, and broken pottery, rising to the height of one hundred and ninety-eight feet, and has on its summit a compact mass of brickwork thirty-seven feet high by twenty-eight broad, the whole being thus two hundred and thirty-five in perpendicular height. This is believed to be the remains of the Tower of Babel. Mr. Layard was obliged to abandon the plan of excavating the Birs, so that this point is not made certain. A passage which he quotes from Benjamin of Tudela shows that at one time even the Jews identified this mound with the Tower of Babel. It ought to be stated that the principal existing ruins of Babylon are upon the eastern side of the river. This is, however, no real objection to the identity of the ruin with the Tower of Babel of the Bible, for the city mentioned by Moses,[23] is no more the Babylon of secular history, than a village in the Palatine hill was imperial Rome. Paris in the days of the Cæsars was only a few fishers' huts on a little island of the Seine, and modern London, nineteen centuries ago, was a standing camp of Britons on the north bank of the Thames. The remains of the Birs Nimroud, so far as examined, appear like the ruins of a very high terrace, or of a series of terraces; but this is a matter of but little importance to our present inquiry, since the common representation of the Tower of Babel is wholly imaginary. Nothing whatever

[21] Gen. xi. 3. [22] Ezekiel xvii. 4. [23] Gen. xi. 2.

was known of Assyrian architecture until within a few years past. The following table is taken from "Babylon and Nineveh." It contains the names of kings, countries, and cities, &c., mentioned in the Old Testament, which occur in the Assyrian inscriptions. The breadth of view which these fifty-six names include, will be at once apparent. Mr. Layard also gives these names in cuneiform writing, and in Hebrew, so that those who are competent to the task, can test the accuracy of his version.

Jehu,	Hittites (the)	Nineveh,
Omri,	Tyre,	Babylon,
Menahem,	Sidon,	Elam,
Hezekiah,	Gaza,	Shushan,
Hazael,	Ekron,	Media,
Merodach Baladan,	Askelon,	Persia,
Pharaoh,	Arvad,	Yavan,
Sargon,	Gubal (the people of)	Ararat,
Sennacherib,	Lebanon,	Hagarenes,
Essarhaddon,	Egypt,	Nabathæans,
Dagon,	Euphrates,	Aramæans,
Nebo,	Carchemish,	Chaldæans,
Judæa,	Hebar or Chebar (river)	Meshek,
Jerusalem,	Harran,	Tubal,
Samaria,	Ur,	Assyria,
Ashod,	Gozan (the people of)	Assyrians,
Lachish,	Mesopotamia,	Pethor,
Damascus,	Children of Eden,	Telassar.
Hamath,	Tigris,	

Thus far we have drawn our illustrations from the ruins of Assyria; but as this country is not specially referred to in the Bible, until the period when the warlike expeditions of its kings to the west of the Euphrates, brought them into contact with the Jews, we have had little to do with the five books of Moses. Let us turn, therefore, to the land of the Pharaohs, for its "monuments, paintings and hieroglyphics, mute for so many ages, have at length spoken out."[24] And we do this the more cheerfully, since skeptics, particularly of the German Rationalistic School,[25] have taken considerable pains to give the impression, in a left-handed way, that Egypt is making remarkable revelations at the expense of the truth of Scripture—an insinuation wholly unwarranted by the

[24] Dr. Robinson. [25] Von Bohlen Einleitung zur Genesis.

facts in the case, as we shall proceed to show. The Egypt that stands out from the pages of the Pentateuch is a famous, wealthy, and generally populated country. Does that representation agree with what we now know of the Egypt of the Nile? Dr. Kenrick's work answers this question in the affirmative, as Sir Gardner Wilkinson in his "Manners and Customs of the Ancient Egyptians" had done before him. There are architectural remains in Egypt that have outlived the touch of time's hand for more than thirty centuries. These conclusively show that the country possessed its palaces, propyla, tombs, and temples,[26] at the time when the children of Israel, under the successors of Joshua, were contending with the Canaanites for the possession of the promised land; or even yet earlier, when the children of Israel were slaves in Egypt. But we may go back further still, and find abundant evidence that no small degree of political freedom, as well as a long continued civilization, must have existed among the Egyptians long before Abraham's day."[27]

The story of Joseph and his brethren occupies a prominent place in the account which Moses gives of the sojourn of his people in Egypt. We read that "there passed by Midianites, merchantmen, and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver, and they brought Joseph into Egypt."[28] That caravans were accustomed to go to Egypt with merchandize at a very early period of authentic history, there remains no doubt. Sir Gardner Wilkinson refers to certain wells which existed at various places in the desert over which the caravans from Arabia were obliged to pass. He has found upon one of the monuments an inscription to the effect that a certain king of the sixteenth dynasty caused a station to be erected, at a prominent point, so as to protect these wells for the use of caravans. He thinks that there was also, at the time Joseph went into Egypt, a post upon the Red Sea[29] for the accommodation of this class of merchants.

[26] Great Oasis of the Desert, (Hoskins,) Chap. 7.

[27] Egypt and its Monuments, p. 138. [28] Gen. xxxii. 28.

[29] Solomon and Jehoshaphat both attempted to establish a maritime traffic with the shores of the Indian Ocean through the Red Sea. [1 Kings ix. 26; xxii. 48, 49; 2 Chron. ix. 21; xx. 36.

Concerning Joseph, it is further stated: "And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh, and captain of the guard." Did slavery exist in Egypt at this early period? There appears to be no doubt but that it did, for there are numerous representations in the sculptures of Thebes of both black and white slaves. "They attended on the guests when invited to the house of their master; and from their being in the families of priests, as well as of the military chiefs, we may infer that they were purchased with money, and that the right of possessing slaves was not confined to those who had taken them in war."[30] The next important step in the Scripture narrative is the assigned cause of the visit of Joseph's brethren to Egypt. This is said to have been "because the famine was sore in all lands." There are certain facts which render this statement, at least, highly probable. Dr. Kenrick says: "Nature has not only given to the soil and climate of Egypt an uncommon aptitude for the production of crops of grain, but has placed it in the neighborhood of countries to which the same advantage has been denied."[31] It was accordingly the custom of the inhabitants of the East to look to Egypt for a supply of food in times of scarcity.[32] The absence of the customary rains of Canaan would occasion great want there; but Egypt would not be affected by such a drought. Her fertility depends upon the overflowing of the Nile, which annual inundation is caused by the rains upon the mountains of Abyssinia during the progress of the sun from the equator to the tropic of Cancer.[33] But if from any cause, these rains should fall below the usual quantity, so that the mean rise of the waters of the Nile was less than eighteen feet above their normal height, there would be no overflow by which to irrigate the soil, and a famine would follow, such as has been recently produced by the failure of the rice crop in India. The two low Niles in 1784–5, reduced the inhabitants to the lowest depths of misery.[34]

30 Wilkinson.

31 Vol. i. 159. Vide also Wilk. Man. and Cust. i p. 23, Lond. Ed.

32 Hawke's Egypt, p. 191.

33 Expedition to the White Nile, vol. ii. chap. 3. Laws of the Ancient Hebrews, (Wines',) p. 208–9.

34 Volney's Travels, vol. i. chap. 11.

Several representations of large granaries, evidently of considerable antiquity, are found among the ruins at Beni Hassen. Moses further states that Joseph gave an entertainment to his brethren on the occasion of their second visit to Egypt. He says, "Set on bread. And they set on for him by himself, and for them by themselves: and for the Egyptians which did eat with them by themselves; because the Egyptians might not eat bread with the Hebrews, for it is an abomination unto the Egyptians. And they sat before him: and he took and sent messes unto them from before him; but Benjamin's mess was five times as much as any of theirs."[35] Not a statement in this minute account is contradicted by the representations upon the monuments, or well authenticated facts of history. Numerous sculptures show that the Egyptians often sat singly or in pairs. But the very fact that the account in the Pentateuch represents them as *sitting* at all, shows that it was written by some one who was minutely acquainted with the domestic habits of the Egyptians, or he would have represented the brethren of Joseph as *reclining* before him, according to the usual custom of Oriental nations. It is abundantly proved that chairs, stools, tables, sofas, etc., were in use at that time.[36] Herodotus says, that an increased quantity of food was placed before distinguished guests at the public banquets of the Egyptians, as an evidence of the regard of the host. This statement not only explains the conduct of Joseph toward his brother Benjamin, but shows very clearly that the writer of the Pentateuch was fully acquainted with Egyptian customs.

The bondage and deliverance[37] of the Hebrews are in several important particulars confirmed by representations of various kinds upon the monuments of Thebes. But we must pass these,[38] for a single paragraph upon the wanderings of the Israelites. And here it appears to us, we meet with one of the most difficult problems of history at the very outset, unless we recognize both the

[35] Gen. xliii. 31–34. [36] Rosellini, ii. 2, p. 439.

[37] Scott's Egypt, &c. vol. ii. p. 76.

[38] For a full discussion of these points the reader is referred to (Hengstenberg's Egypt and the books of Moses, trans. by Robbins, Andover;) and Wines' Laws of the Ancient Hebrews.

bondage and deliverance. Egypt is in almost every thing that the Israelites did. Why did Aaron cast a golden calf from the ear-rings of the people, while they were encamped near Sinai and Moses was absent upon the Mount? Because it was a copy of the sacred bull of Memphis, and in Egypt the Hebrews had served the gods of that country. But the fact that they were able to make a golden calf at all, shows that they had tools to work with and the skill to use them! If we concede the truthfulness of the Mosaic record, we shall at once see that some among them, at least, ought to have known this much, for the Egyptians possessed a very thorough knowledge of metallurgy. The same is true of the Tabernacle. No nomadic tribe that had not been associated with a high order of civilization, could have made such a tabernacle as that which they set up in the Arabian desert. It was not only constructed of costly materials, but exquisitely wrought. The "brazen altar," the brazen laver, the "candlestick," the "table of shew-bread," the "ark of the covenant," and the "tabernacle" proper, were all worked in a style of art that would be creditable to any age or country. Nor were the garments of the priests less attractive. The robe of the High Priest was made of blue wool, reaching to the knees, "and upon the hem of its lower part were seventy golden bells, with representations of pomegranates in needle-work between them. The ephod consisted of fine twisted linen, wrought in gold and purple. On each shoulder it was secured by an onyx stone, set in gold, which acted as a clasp, and on each of which was graven the names of six of the tribes of Israel,"[39] etc. . . . . Now, how happens it that the Hebrews at this early period, wandering from place to place, understood all these things? Where did they learn to make fine twisted linen, to "embroider with the needle," to work in gold and silver, and to engrave on the hardest stones known to exist? Equally direct are the traces of Egyptian influence in many of the things which Moses forbade the Hebrews to do; particularly in regard to bowing before carved images, cutting or maiming the flesh, setting apart food for the dead, planting trees near the altar of the Lord, &c.

[39] New Biblical Atlas.

But there is another view of this subject, which has a wider application. It is natural to suppose that art would not be much cultivated, during the wanderings of the Hebrews, and that it would rapidly decline after the extinction of the generation that came from Egypt. Such is the fact. The Israelites devoted nearly the whole of their time to agriculture after having entered the promised land. The products of the soil were the articles which they traded in the markets of Tyre.[40] It appears that Solomon and David both required the aid of the Phœnicians to build their temples,[41] but at a later period, when the population had considerably increased, and there was a greater desire for the luxuries of life, artizans of various kinds became more numerous.[42] Agriculture continued to engage the chief attention of the Jews who actually lived in Palestine even after the restoration, but the influence of the Captivity showed itself in the great numbers of people who lived chiefly by trade, and the useful arts, especially those inhabiting foreign countries, which characteristic they have not lost to this day. Many of the persons mentioned in the New Testament practised some trade. Joseph, the reputed husband of Mary, was a carpenter;[43] Simon was a tanner;[44] Alexander, a coppersmith;[45] and Paul and Aquila were tent makers.[46] Art was so much esteemed about the time of Christ, that all faithful Jews regarded it as their duty to instruct their sons in some manual craft.[47]

The objection of skeptics to the credibility of the Mosaic record,[48] in reference to the condition of the arts in that early period, is, perhaps, after all very natural; though for that reason no more likely to be well founded. Every age is thought, by those who live in it, to be the most remarkable that ever was; and in modern times the impression has prevailed that the ancients were inferior to

[40] Ezek. xxvii. 17. [41] 1 Chron. xiv. 1; 2 Chron. ii. 3.

[42] 2 Kings xxiv. 14; Jer. xxiv. 1; xxix. 2.

[43] Matt. xiii. 55. [44] Acts ix. 43.

[45] 2 Tim. iv. 14. [46] Acts xviii. 3.

[47] Kitto's Hist. of Pal. Sec. II. Part iv. Eding. Ed. Nicholls's Help to Reading the Bible, p. 306. Lond. Ed.

[48] Gen. iv. 20, 21, 22; Ex. xxxv.

ourselves in all the higher forms of civilization,—that the farther back we go the less knowledge and culture we find, until finally we lose ourselves in little less than absolute ignorance and barbarism. It has been accordingly maintained [49] that the whole description of the tabernacle belongs not to history but to fiction. Unfortunately for this view, modern discovery proves it radically false. The further back we go in authentic history, the more civilization we find.[50] It is declining when first traced, and the nearer it comes to us the less there is of it. Egypt is acknowledged to be the oldest country that has left important and reliable remains of itself; and "here the most ancient monuments display the purest forms and the most elegant decorations." [51] The same is true in the history of Greek and Roman art. Of art in Assyria, Mr. Layard says, "the earliest specimens which we possess are the best." There appears to be no doubt but that civilizations of the early periods, were quite as rich in the arts [52] and sciences, as we are in this age of the world. Some of the higher developements of mechanical power as manifested in the application of steam, ought, perhaps, to be excepted; though by what means the great statue of Ramases, which Sir G. Wilkinson says weighs eight hundred and eighty-seven tons was transported from Syene (several hundred miles away,) and set up in its place in the great temple of El Karnac; or how the obelisk at Buto, weighing according to the same authority[53]

[49] De Wette, Beitr. I. S. 259. II. S. 260; Von Bohlen, S. CXII.

[50] Scott's Egypt, &c., vol. i. p. 236; vol. ii. p. 16. Egypt and the Books of Moses, chap. v.

[51] Nineveh and its Remains, vol. ii. p. 222.

[52] A chemical analysis of the colors upon the bricks of Babylon gave this result: "The yellow is an antimoniate of lead from which tin has also been extracted, called Naples yellow, supposed to be comparatively a modern discovery, though also used by the Egyptians. The white is an enamel or glaze of oxide of tin, an invention attributed to the Arabs of Northern Africa in the eighth or ninth century. The blue glaze is a copper, contains no cobalt, but some lead; a curious fact, as this mineral was not added as a coloring matter, but to facilitate the fusion of the glaze, to which use, it was believed, lead had only been turned in comparatively modern times. The red is a suboxide of copper." Babylon and Nineveh, p. 166.

[53] Ancient Egyptians, vol. iii. p. 330.

five thousand tons, was ever set on end—to say nothing of quarrying it whole and moving it to its pedestal, is a question not easily answered by even the steam engine. Herodotus says that this stupendous monolith required two thousand men during three years to move it to its place, though by what mechanical agency does not appear. Col. Vyse in his celebrated work on the Pyramids of Gizeh, has shown most conclusively that they were built by the Pharaohs of the fourth dynasty; that is, near the beginning of the first period of Egyptian history. Whoever has seen the pyramids, or read a correct description of them, needs not be told that they give the most indubitable evidence of superior skill in many of the higher and nobler forms of art. "All things dread Time, but Time dreads the Pryamids."

However satisfactory this evidence may be, we must not withhold the testimony of Mr. Layard and his compeers, especially as it bears upon the historical and prophetical books to which we have not specially referred under this head. The reader will observe by the references given, that the Biblical narrative is confirmed in many of the minutest details, as well as in its general representation of the condition of art.

The annexed list is far from complete, but it has been our purpose in compiling it to select such articles as would give a tolerable idea of the whole, and especially indicate the various materials employed in their manufacture, &c. *Every article here given has actually been found among the ruins of Assyria, and most of them are now deposited in the British Museum in London.*

Metal and earthen cups,[54] deep bowls, plates, dishes with handles—some of these are plain, others are elaborately ornamented, but the ornaments are all on the inside; remains of a double-handled saw;[55] iron pick; nails of copper[56] and iron; numerous articles in bronze, such as bells, sockets in which turned the hinges of gates; cups inlaid with gold;[57] a shield; carved ivory, heads, a sceptre; mother of pearl studs; caldrons[58] of various forms and materials;[59] wine strainers of elegant shape; several

[54] Gen. xlix. 2. [55] 2 Samuel xii. 31.
[56] Ezra viii. 27. [57] 1 Kings vi. 20; 2 Chron. iii. 5; Isa. xl. 19.
[58] Dan. iii. 6. [59] Prov. xvii. 3.

heads of maces; figures of many kinds of pottery, jars, funeral urns—some of these *highly glazed;* numerous articles in terracotta; black and striped marble; a mass of melted lead;[60] tin mixed with bronze and colors;[61] images in baked clay; jug of soapstone; ankle-rings; bracelets; gold ear-rings adorned with pearls;[62] moulds[63] for casting[64] ear-rings, and other articles in gold and silver; lamps in bronze and earthen; a key, comb, heads of spears and arrows, in iron; hilt of sword, handle of a dagger, &c.; various forms and kinds of glass, such as vases, bottles[65] of different shapes and colors, fragments of bowls, ribbed glass, a magnifying and burning glass[66] (the oldest specimen known,) *transparent glass* bearing the name of King Sargon which fixes the date of its manufacture in the latter part of the seventh century B. C.;[67] several pieces of casting; alabaster in various forms; royal signets upon gold, onyx, lapis lazuli, jasper, porcelain or quartz, translucent green felspar and other precious stones (the details of the engraving are so minute that a magnifying glass is almost needed to perceive them;) impressions of seals in clay with the marks of the string and fingers upon the back, "these are remarkable for beauty of design and skilful execution," (Layard;) engraved shells, coins of Trajan and Maximinus, struck at Nineveh, etc. Of the more perishable fabrics, and the various forms of dress and ornaments into which they were manufactured, we cannot, of course, expect to find any reliable trace among ruins that have been buried for twenty-four centuries; but that most of the materials

[60] Ex. xv. 10. [61] Num. xxxi. 32.

[62] Gen. xxiv. 22, 30, 38; xviii. 25. [63] Judges xvii. 4.

[64] Ex. xxv. 12; xxvi. 27. [65] Jer. xix. 1.

[66] Vide note from Sir David Brewster in "Babylon and Nineveh." p. 197.

[67] The Egyptians practised the art of blowing glass 3500 years ago, as is shown in the paintings in Beni Hassen. They also understood the art of cutting glass with the diamond, had mirrors of glass, etc. The word translated crystal in Job xxv. 17, is believed to mean a mirror of glass (Vide Winer's Handworterbuch.) Among the Egyptian Antiquities in the Berlin museum is a case containing bottles, supported on a stand, which is supposed to have belonged to a medical man, or to the toilet of a Thebian lady. Wilkinson, Man. and Cust., ii. 217.

and articles now in use in the countries of the East existed, then, is clearly shown by the numerous bas-reliefs and inscriptions. It appears, from the same source, that the inhabitants of Babylon and Nineveh possessed many very elaborate and graceful pieces of furniture, both belonging to domestic life and religious ceremonies.

This remarkable testimony to the truthfulness of the Bible, from the discoveries in Egypt and Assyria, is wholly incidental. It is for this reason the more reliable. Moses could have had no reference to the studies of modern geologists when he gave the simple statement of the order of creation, or to the labors of antiquarians when he wrote the history of his people. His frequent allusions to Egypt are entirely casual.[68] The Hebrews sojourned there; and in recording some of the leading incidents in that connection, he refers to the social, domestic, and religious habits of the Egyptians. Equally incidental are the references of the sacred writers to the cities and kingdoms of Assyria. In giving the generations of the sons of Noah, it is stated that "Out of that land went forth Asshur and builded Nineveh."[69] Passing over some fifteen hundred years, in the days of Jereboam II., King of Israel (B. C. 826,) Nineveh again enters by name upon the Biblical record; but is now represented as a mighty power. The same is true of Babylon. Moses refers to it in giving the genealogy of its founder, Nimroud, the son of Cush, the grandson of Noah; nor is it probable that the name of Nebuchadnezzar would have appeared in the historical books at all, had he not entered into Syria at the head of his conquering army. The Bible does not profess to give either a full or a systematic history of the world. The real purpose of its writers is to present a general view of the kingdoms of Judea and Israel; but other kingdoms and countries enter upon the scene just as the narrative of the course of events in the career of the Hebrews happens to require. But not only are these references to other countries

[68] For direct monumental evidence of the capture of Jerusalem by the Egyptian King, called Shishak in the Bible, (2 Chron. xii. 2–9,) the reader is referred to Spencer's "The East: Sketches of Travel," etc., p. 145–50.

[69] Gen. x. 11.

casual; the important testimony which they bear to the truthfulness of the statements contained in them is also incidental. "The facts, or circumstances that furnish the incidents have, seemingly, no direct connection with the point to be proved. They are brought forward with reference to another and totally different point; when their coincidence with the alleged fact under investigation is, for the first time, unexpectedly proved."[70] Curiosity and enthusiasm were the leading influences which led Mr. Layard to examine the mounds at Nineveh. He was determined to know what those gigantic piles of earth were; and having obtained the needful aid he began the work:—when, lo! hundreds of inscriptions, in characters illegible for centuries, opened upon his view. The learned were busy with their books; skeptics prophesied the overthrow of the Bible as one inscription after another was read, but the sequel proved just what it will doubtless always prove, that the Bible is true. It is proper to consider, before leaving this point, that this testimony is particularly forcible in respect to the most ancient of the Biblical records. For if they were written by some one who was cotemporaneous with the bondage, deliverance, and wanderings of the Israelites, he must have been gifted with the inspiration of God, or he could not have given that irrefutable testimony to the order of the creation, nor his accounts of events which transpired hundreds of years before Abraham was born. To deny that the author of the Pentateuch was cotemporaneous with the scenes which he describes, touching the sojourn of the Hebrews in Egypt, only increases the difficulty; for how then are we to explain the numerous and striking coincidences between the incidental statements of his writings, and the facts which are sculptured upon the monuments?

Between the historic records and the prophecies of the Old Testament, there is an immediate and avowed connection. Both are often presented upon the same page, and relate, in a considerable degree, to the same subjects; for the then present events were usually made the basis of the predictions of the prophets. Evidence which vindicates the historical portions of the Bible, bears directly

[70] Hawks' Egypt, p. 128.

upon the prophetical books. "Prophecy fulfilled is the continuation of Scriptural history." [71] Of the passages in which the destruction of Nineveh and Babylon is prophesied [72] we have only room for two,—though it would require several pages of this Review to present all the texts which bear upon this subject alone.[73] "The Lord shall make an utter end of the place thereof. Affliction shall not rise up the second time. She is empty, void, and waste. The Lord will stretch out his hand against the North, and destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness. How is she become a desolation, a place for beasts to lie down in." [74] "The word that the Lord spoke against Babylon and against the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publish and set up a standard; publish and conceal not; say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." [75] It cannot be necessary to cite evidence to show that the general scope of these prophecies has been fulfilled, in the complete overthrow of the cities named in them. But this language, strong as it is, appears to have more than a general application. We are told that Nineveh is to "become a desolation, a place for beasts to lie down in;" but Babylon is not only to become desolate, but to have "her idols confounded" and "her images broken into pieces." [76] Speaking of the state of the ruins in this latter

[71] Keith's Demonstration of the Truth of Christianity, p. 86.

[72] Isaiah xiv. 3, is quoted by De Wette in Einleitung ins A. T., §204, note, (Parker's translation, vol. ii, p. 356,) as a prophecy not completely fulfilled. Mr. Layard says that in going upon an elevation in the small town of Hillah, he looked around upon a broad marsh, and that the prophecies of Isaiah and Jeremiah, that the mighty Babylon should be but "pools of water," &c., were fulfilled about the middle of the fifth century by the choking up of the great canals derived from the Euphrates. "Babylon and Nineveh," p. 534; *vide* also Buckingham's Travels in Mesopotamia, vol. ii. p. 296; Rich's Memoir, p. 13.

[73] *Vide* Keith's Evidence of Prophecy, p. 179–237.

[74] Nahum i. 8, 9; ii. 10; iii. 17, 18, 19. Zephaniah ii. 13, 14, 15.

[75] Jer. i. 1, 2.

[76] Isaiah xiii. 19–22, and compare Jeremiah, i. 39: "therefore the wild beasts of the desert with the wild beasts of the island shall dwell there, and the *owls* shall dwell therein." A large grey owl is found in great numbers, frequently in flocks of nearly a hundred, in the low shrubs among the ruins of Babylon. Babylon and Nineveh, p. 484.

city, Mr. Layard says, "No sculptures or inscribed slabs, the panelling of the walls of palaces, have been discovered among the ruins of Babylon as in those of Nineveh. Scarcely a detached figure in stone, or a solitary tablet, has been dug out of the vast heaps of rubbish. Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground." [77]

The well known infidel, Paine, says, "If by a prophet, we are to suppose a man to whom the Almighty communicated some event that would take place in the future, either there were such men or there were not. If there were, it is consistent to believe that the event so communicated would be told in terms that could be understood." It appears to the writer of these pages that the great events connected with the overthrow of Nineveh and Babylon, (not to refer to the cities of Idumea, Tyre, Samaria, Jerusalem, etc.,) were communicated in terms that could be understood, and that the remarkable coincidences between the statements of the Bible and the numerous inscriptions upon the monuments of Egypt and Assyria, are evidences of this fact, so minute and conclusive that no candid mind can fail to acknowledge their force. And, in the face of this proof, we are surprised to find the old objection repeated in this form,—"We have not the slightest *direct* evidence to show that there was any thing miraculous in their (the books of the Old Testament) composition." [78] Such a statement was comparatively true twenty years ago, when there was no record with which to compare much of the Old Testament; but if such volumes as have been given us by Messrs. Layard, Kenrick, Wilkinson, etc., do not contain *direct* evidence "that there was something miraculous in the composition of the books of the Old Testament," we should like to know what would be direct evidence.

Leaving the reader, however, to form his own opinion upon this subject from such materials as are furnished him, we pass to point out some of the prominent objections of skeptics which have been answered during the last few years.

[77] Isaiah xxi. 9.

[78] Parker's Discourse of Religion, p. 311.

Hume in his celebrated Essays[79] in speaking of the Pentateuch, says that it is to be regarded as "the production of a mere human writer and historian; a book presented to us by a barbarous and ignorant people, written in an age when they were still more barbarous, and, in all probability, long after[80] the facts which it relates, corroborated by no concurring testimony, and resembling those fabulous accounts which every nation gives of its origin." Whatever may have been the fact in regard to the "no concurring testimony" to the statements of the five books of Moses when Mr. Hume penned this paragraph, one thing is very certain, there is an abudance of "concurring testimony" now, to prove his statement false. Out of the tombs of Egypt he is condemned. The Jews could not have been a "barbarous people," if the representations upon the monuments are correct,—and who will dispute such "concurring testimony?"—for it has been clearly shown by Hengstenberg, Wilkinson and others that the Israelites did not merely continue their nomade life while they were in Egypt, but that they availed themselves of the advantages of Egyptian culture and civilization. This would follow almost of necessity. Of the "mixed multitude" who went up from Rameses to Succoth, many doubtless were "hewers of wood and drawers of water;" but of the "six hundred thousand on foot that were men," not a few were engaged upon the public buildings, while those who possessed superior skill gave their attention to some of the higher forms of the mechanic arts, as the representations upon the monuments show. And we have already furnished sufficient evidence to prove that the materials which were used in constructing the tabernacle, the robes of the priests, &c., were in use in Egypt at that time.

With these facts in mind, it is easy to see that Mr. Hume's statement is constructed upon false data. He is at variance with history; in attempting to show the "mistakes and inaccuracies" of the author of the Pentateuch,

[79] Vol, ii., p. 137.

[80] For proof of the *authenticity* of the Mosaic history, with special reference to the objection that the Pentateuch was compiled at the close of the captivity, see Laws of the Ancient Hebrews, chap. iv.

he has presented an argument of great force in proof of the reliableness of the Mosaic history. For had the Pentateuch been written by an "ignorant and barbarous people," "long after the facts which it relates" had transpired, there is every reason to believe that its author would have committed the same mistake that Mr. Hume has. And the very absence of such an error, goes far towards proving that the writer, whoever he may have been, must have lived at an earlier period than skeptics are willing to allow, and was personally and intimately familiar with the customs and culture of the Egyptians. How, otherwise, should he construct an account which in so many important respects is corroborated by illustrations and inscriptions drawn from obelisks, temples and tombs, of which even the *learned*,—not to say "barbarous and ignorant," have known almost nothing for *at least twenty-four centuries*. "Voltaire," it is said, "fearful of admitting a fact illustrative of the truth of the deluge, denied the existence of fossil remains." So too, in certain directions, were the results of the explorations carried on by Messrs. Rich and Botta treated with considerable contempt, but that day is past. Fossil remains and fossil cities are both well attested facts, and every candid mind is bound to recognize them as such.

An objection somewhat similar to that which we have just considered, has a special claim upon our notice. It relates to Sarah's appearance before the Egyptians unveiled, and to Joseph's temptation by the wife of Potiphar.

Some of the German theologians think that they are able to detect in these statements an error against Egyptian customs. V. Bohlen says: "Since eunuchs are supposed to exist, Joseph could not so much as come into the presence of the women, still less into the harem," while others distinctly declare that no virtuous woman would have thought of appearing unveiled in the streets of an Egyptian city. It appears, however, in the end, that the error is wholly upon the side of the critics. "They have transferred a custom of the East to the banks of the Nile, while he has spoken of Egyptian manners just as they were, thereby showing that intimate acquaintance with his subject which it is so difficult for a

forger to obtain."[81] Wilkinson says,[82] that the monuments represent the women of Egypt as living under less restraint than those even in Greece, and that ladies and gentlemen "are delineated as mingling together, in their festive entertainments, with all the freedom of modern European intercourse." In speaking upon this subject Gliddon[83] makes the following observation: "We have the most positive and incontrovertible evidence, in a series of monuments coëval with Egyptian events for 2500 years, to prove that the female sex in Egypt was honored, civilized, educated, and as free as among ourselves, and this is the most unanswerable proof of the high civilization of that ancient people. This is the strongest point of distinction between the Egyptian social system of ancient times and that of any other Eastern nation." How came Moses to know any thing more about this "strongest point of distinction," than V. Bohlen, Tuch, and other learned German critics?

But we have been particularly interested in the summary manner in which a favorite objection to the chronology of the Bible has been disposed of by Dr. Kenrick. In her recent work upon the East, Miss Martineau[84] says, "Taking the average length of human life, how many thousand years would be occupied by the succession of three hundred and forty-five priests, in a direct line from father to son. According to the priests, it was nearly five thousand years from the time of Horus,—and it was not until after the reign of his son Horus that the first of these three hundred and forty-five priests came into power. From Osiris to King Amasis, the priests reckoned fifteen thousand years, declaring that they had exact registers of the successive lives which had filled up the time. Such is the legendary history as it existed five hundred years before Christ. We can gather this much from it—that the priests there looked back upon a long reach of time, and believed the art of registering to be of an old date."

The commonly received chronology is very likely faulty

[81] Laws of the Ancient Hebrews, p. 207.

[82] Vol. ii. p. 167. Hengstenberg, p. 26.

[83] Ancient Egypt, p. 48.

[84] Eastern Life, Present and Past, p. 91.

in some respects,[85] but this quotation from Miss Martineau by no means proves it to be so, however plausible her statement may appear at first view. We would respectfully refer her admirers to Dr. Kenrick's statement of the history of the Egyptians, wherein it is shown that the early years of the Egyptians were *lunar years of thirty days each*[86]—an important fact for one to consider who undertakes to dispute with doctors.[87]

The chronology of the Bible has of late years been a favorite topic with infidel writers. But we confess our inability to see the force of this class of objections, at least in a large majority of cases. In the first place it ought to be considered that there is no well defined, reliable system of chronology, outside of the Bible. The most learned in this department of knowledge, are at variance with each other, and do not hesitate to confess the subject, thus far, beset with insuperable difficulties. But in the second place, dates are not generally material to facts. Suppose the commonly received chronology of the Pentateuch is incorrect, what follows? Is the Mosaic record any the less reliable as a statement of actual events? "When *time* is not the essence of a fact recorded, it is unimportant. There are few, even of modern historians, that harmonize in *dates;* yet no one doubts the facts they state."[88] The real question is, are the statements of the Bible true? Does modern discovery confirm what we have so long read in the Old Testament concerning the sojourn of the Hebrews in Egypt, their deliverence, etc.? It may be useful to ascertain when the leading events of the Bible transpired, but it is not material; far more important is it to know "that the Egypt of the Bible is Egypt indeed, not a fiction nor an imposture, nor a blunder—as writers of the Voltaire school would persuade the world—but a reality; so far as it goes, a picture copied from actual life."[89]

85 Dr. Pye Smith, on Genesis.

86 *Vide* Wilkinson's Manners and Customs of the Ancient Egyptians, vol. i., p. 13.

87 Laws of the Ancient Hebrews, chap. iii.; a very able statement of the uncertainty of early profane history.

88 Hawks' Egypt, p. 130.

89 Kitto's Ency. Art. Egypt.

In what is here written, we have followed the direction of our authors, rather than the order of the Bible narrative. We have had occasion, however, to refer to many of the leading events mentioned in the Old Testament, ranging from the early chapters in the Pentateuch to the predictions of the later prophets. And it would be easy to mention other cases in which the statements of the Bible have been corroborated, and other instances in which the objections of skeptics have been refuted; but we have already occupied more space than was originally intended, and these pages must be closed. We rise from the writing, however, with some degree of regret, for the preparation of this article has, if possible, strengthened our confidence in the genuiness and truthfulness of the Old Testament, and led us more fully to believe that there are no real contradictions between the facts in science or the revelations of history, and the word of God. Skeptics ought to be admonished by the unexpected refutation of many of their leading objections, not to be too confident or hasty in their conclusions. If there are still apparent discrepancies between the present results of modern discoveries and the dates and events given in the Bible, they must at least concede that these are becoming less as knowledge increases. We only need more light. And when we consider how much the first half of this century has shed upon the sacred records, the friends of the Bible have occasion to "thank God and take courage."

W. H. R.

Art. XXI.

Apostolic Comprehensiveness.

The best things in modern civilization are connected with the preaching of Christ. This is a true saying, whether we accept it as signifying Christ's own preaching, or the commendation of his truth by others. An era of humanity is distinctly marked off by the introduction of

new forces for individual growth and social culture; and so completely is the evidence of this interwoven with all life, that you can take up the examination of no department of human activity without seeing that when Christ was preached, new truths were given to man, new hopes were inspired, new possibilities were opened, new aspirations were kindled, and a diviner excellence looked down from loftier heights of virtue and holiness with encouraging beckonings to our race to advance, to struggle and achieve.

Evidence of this dawns upon us where we might least expect it; and I have felt it as profoundly in reading the History of Logic as in studying the Social Questions of the Christian centuries. All along the march from the Olivet of the Ascension to the heights of the civilization of our own age, we see, like the memorials of the ancient conquerors, the trophies that tell "Christ is Preached." Yes, preaching has been God's grandest instrumentality for affecting the condition of man and society; and there has been no dethronement of unjust power so effectual, as where it has been "shot through and through with cunning words," reminding us of the grand prophecy, "He shall smite the earth with *the rod of his mouth*, and with the *breath of his lips* shall he slay the wicked." He that does not "rejoice" that Christ has been preached, and is preached, is dead to the sublimest forces that act in behalf of the well being of man.

But how is it that we are able to trace the effects of Christianity upon the individual and society through all the ages since the work began? Is it by an *exclusive* or by a *liberal* standard? Is it by taking the single standpoint of some one church or party, and regarding only what comes within the scope of our vision there? To do this —to occupy such a position, as a church historian, would bring upon the man the censure of all good and true men. More and more is the demand made, that a generous comprehensiveness shall mark the historian's page; that he shall remember that good men and good efforts belong to the church universal, and not to any particular branch of that church. Hence it is that a nobler spirit of criticism is taking possession of the minds of the wise and learned, and the memory of the great is not now so much abused

by being claimed exclusively for that department of Christ's church which was specially favored by them. Religious biography is assuming more attractive proportions; and the graces and powers of the Christian life look out upon us from all the various sects, and are greeted as helpers of our joy—as expressions of what a unity of virtue and goodness is possible, despite the diversity of creeds and articles of faith. Christ *is* preached by them all, and he knows nothing of the true "Apostolic Succession" who does not rejoice as Paul did, in all ways in which Christ was preached. (Phil i. 18.)

It is instructive to notice the argument made by various churches against a common foe—the skeptic or unbeliever. To meet the skeptic or unbeliever, and to glorify what Christianity hath done, and thus vindicate its claims to the attention of every soul, what is the course pursued? A course quite commendable—a method that takes a comprehensive view of the church, and that recognizes the one spirit of adherence to Jesus amid the diversities of operations and administrations. Like the true artist, who goes through the hall of genius to study excellence everywhere, to catch the presence of the beautiful wherever it may beam upon him, so the church, animated with a new love for whatever is really good and can be brought out against a common adversary, is less inclined to ask for names and titles, the length of the creed or the number of the articles of faith, and pours the gathered wealth into the treasury of the Lord. A broad and generous meaning is thus given to the idea that Christ is preached; and the rejoicing is great because it is the joy of Apostolic Comprehensiveness.

Now the question is—and it is the question of this hour and this age: Why may not this same principle be applied to the present activities of Christians? Why should we not employ the same comprehensiveness of judgement in reference to *living* saints, as is employed in reference to the *dead?* Why should we not recognize Christ as really preached amid the diversities of sects now active, as amid the diversity of past ages? Must it ever be that "'tis *distance* lends enchantment to the view?" Shall we require the sanctity of death in order to be just to our fellow Christians? Must the Church be like the State in

asking that the true and faithful be removed from the possibilities of ambitious effort, before devotion can be recognized or regard cherished for true excellence? This spirit of selfishness should be rebuked. It does much to hide from the seeking soul the triumphs of the gospel, the greatness of Christ's conquests, the encouragements to noblest effort; and Christians are continually re-enacting the scene of Elijah under the juniper tree where he wished to die, because he imagined he alone served the Lord. Jehovah fed him and took him to Horeb, and there showed him what came for him to worship after the strong wind, the earthquake, and the fire had passed. He found he was only one among seven thousand; and how crest-fallen must he feel who imagines he is the only one "faithful found," when, unknown or unrecognized, there are seven thousand!

A new era of endeavor and success will dawn when, rising to loftier heights of comprehension, Christians shall become like that same Elijah when looking up to the mountain, in the cool morning air, he knelt and prayed that the eyes of his servant might be opened to see that there were more for him than against him. Then shall "the mountain of the Lord's house" expand; and to Christians, beholding and estimating aright the vast variety of sincere efforts to preach Christ, shall the joy of Pentecost return, the joy of Paul's heart when, amid persecution and bigotry, he looked steadily at the combination against him and wrote, "Christ is preached, and therein I rejoice, yea, and will rejoice."

There is something exceedingly genial in this expression of Paul's comprehensiveness. He had a greater breadth of mind than any other of the apostles; and while he was the greatest logician, he was also the best preacher of charity. True greatness of mind is always liberal. It can afford to be generous. It has no Diogenes spirit, that says, "Get out of *my* sunshine," but recognizes the sunshine as made for all, and is glad when others can enjoy it. It breathes a sympathy for all excellence, and regards every new exhibition of moral power as so much added to the common stock for enriching the world. It says, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise," because it

beholds its own wealth of mind as the contributions of the past and as a trust for the future. Like the gorgeous clouds that seem to know they rose from the earth to their height of splendor, and at length give rain to the earth that it may give "seed to the sower and bread to the eater," so truly great minds give back from their elevated stations the richness that has glorified them by enriching mankind. And what can be nobler than the position assumed by the apostle where he regards opposition to himself, on the part of some Christians, without dissatisfaction, because that opposition gave a new energy to their efforts and increased their zeal. "Some indeed," he says, "preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defence of the gospel. What then?" he continues,—What position shall I take? or what method shall I pursue? "Notwithstanding every way, whether in pretence or in truth, Christ *is* preached; and I *therein* do rejoice, yea, and will rejoice." What he wanted was to get Christ before the world—to have his truths proclaimed—his claims set up—men called to him—the attractions of his cross sent forth as electric currents to vivify the moral nature, and rouse to moral glory the lethargic soul. He knew that the world was thirsting for the water of life, and he did not wait till only golden cups were brought, chased and embossed after his individual taste; but he was glad to see the water received, though the hand tendered a poor vessel and shook with passion as it gave it.

That to preach Christ of contention *is wrong*, we all know; but the grand point is here. More or less human imperfection *will* mingle with the administration of the gospel, and it is for us to rejoice, rather, that Christ is preached, than to dwell only on the modifying imperfections. But how is it with Christians now? Is there not rather a looking after the mote in the eye, than a readiness to see the expression of the soul as it is given in the eye? Is there not a throwing away of the elixir of life because the cup is not what we recognize to be a chalice? We "look through a glass dimly," rather than shattering the glass and seeing face to face.

When Webster made his grand effort in reply to Hayne,

a person was so pressed by the crowd that he was brought hard against a window whose opaque glass hid the great object of attraction from him. He shattered the glass and had a fine view. As determined an effort would give us the sight of Jesus where he is hidden by the glass which sectarianism has ground.

Yet, looking at all the diversities of Christian action in his day, Paul saw one thing wherein he would rejoice and no man should forbid him. He saw Christ preached. The glorious reality that Christ had lived; that he was, in the preëminent sense, the Son of God; that he taught the sublimest truths that ever dropped on human hearing concerning the fatherhood and personal love of God; that he attested the divinity of his mission and the divinity of his spirit and the preëminence of his official relations to humanity, by stupendous and beautiful and tender miracles; that he died, in some sense, a sacrifice for mankind; that he rose from the dead as God's demonstration to man of immortality; and that he ascended to the throne of mediation to exercise a redeeming influence on the destinies of the whole race, and is the vitality of his religion as "the way, the truth, and the life;" these things were preached by all who preached Christ, and because these things were preached, Paul could not but rejoice. He beheld these truths as vitalizing forces; they were spirit and they were life; and passing the contentions, the unworthy motives that impelled the preachers, he rejoiced that on the world's ear was poured the richness of truths so divine. And it may be that he had penetration to see that, back of this spirit of contention and of all modifying passions, there was a real love of Christ that would, in due time, come forth into supremacy; and that by preaching to others, the preacher would find the noblest spirit himself.

The courage, the hope, the endurance of Paul was fed and strengthened by this comprehensiveness. He owned all just alliances. He shook off the *viper*, but no *hand*, though barbarian; and generously spake, no doubt, what Luke records, that the rude Islanders showed no little kindness to the shipwrecked party. And shall churches that deem professors of other creeds as shipwrecked in faith and thrown upon their little island of Truth for safety,

treat them with less kindness? Too often it is so, while a more generous spirit would prompt them to change their opinion, as the Islanders changed their opinion of Paul,—first regarding him as a murderer, and then becoming ready to worship him as a God.

Is it not possible for us to cherish Apostolic Comprehensiveness? The spirit that rules in it was commended by our Master. He enjoined a regard for whatever was good in the Samaritan; he praised the faith of the Centurion; and when one was forbidden to work, because he followed not the twelve, Jesus said, "Forbid him not." More and more the question presses upon us, and it is a great question of our times,—Is there no possible union of a decisive, strong, and enduring denominationalism, with a just respect, a noble candor, and a manly love for every branch of the Christian church? It is a question of great importance. Where rightful liberty is enjoyed, thought ranges for itself. It penetrates beyond the common thoroughfare. It catches the sound of a distant waterfall, and strikes into the thicket to behold something of nature untrammeled by art. It beholds great wonders, and sees beauty which books have never published, nor poets sung. A power of soul is awakened that cannot be made to sleep; and by and by it has wrought out a new theory, it has developed a new principle, and the soul feels it is *not* presumptuous in calling to the judgement-seat of truth the world of theories. Thus new ideas are broached. They are propagated. Those who cherish them have fellowship for each other; and as naturally as the coral island is built up in the sea, the fraternity of sympathizing thinkers becomes a sect or a denomination. Then, though living, they become monumental. They are the symbols of ideas; their flag is owned upon the seas of free thought, and intelligence cannot pause at their name without penetrating to the thing named.

A comprehensive mind looks after the thing which has prompted a new name; and it owns intellectual and moral affinities similar to those affinities which grow out of the love of kindred, and which create the peculiar relations of the family, of consanguinity. Party feeling, within its proper sphere, is just as natural, spontaneous, and commendable as family feeling. It has equally its

root in the best developement of the whole man. It is not mere intellect which is concerned in opinions, convictions, faith; for no higher sacrifices have ever been made for the family than have been made for ideas. Such an estimate of faith was required by our Master when he declared that to prefer father or mother before him was sin in the sight of God. His religion contained a life that was given for the world; and only by individual fidelity could that life be communicated. Inevitably a sect was formed —a new body of religionists stood before the notice of the world. When Jesus was no longer a common centre, by his personal ministry, the wholeness branched off into divisions; and I cannot but recognize as a great providence, not only that on the day of Pentecost the gift of tongues was imparted, but that then varieties of sects sprung up from the differences of apprehending the same truths, consequent upon the different habits of thought and degrees or quality of culture. We know how these divisions acted as checks on each other, preserving the records of a common religion; and we know but little of human nature if we are not able to see how emulation could be excited and be made to promote the moral good of the churches, from the comparisons instituted in reference to the relative power of disputed points in promoting holiness and zeal. More zeal and true spiritual life is given many times to a church by a secession of members than by a revival; and a deeper tenderness for the perilled truth, and a heartier willingness to labor for it, are more felt under such circumstances, than when the whole force of wind and current is prosperous. Call it what you will, it is this spirit of adherence to what is deemed *the advance party*, that has kept rallying points of progress before the world, and given it the means of imitating Apostolic Comprehensiveness.

That there is, and has been, a spirit of exaggeration in connection with denominationalism, I admit; but where will you go to get rid of exaggeration, especially in *this* country? Will you take the stand-point of those who commend to us *life*, to the abandonment of *doctrine*, and who so laud *charity* that it becomes a mere indifference to opinions? Will you call *that* comprehensiveness which makes silence the security of peace, and cannot talk of

denominations and sects without representing them as dogs trained only to hunt, or soldiers schooled only to kill?

It is the easiest thing in the world to take one-sided views of the great passions that sway masses of men; to see and describe only the evil in parties and sects; to call reverence for greatness and genius idolatry; and to go abroad wishing to smite parties and sects as King Hezekiah did the brazen serpent, when he dashed it to pieces and gave it a name of contempt. That image had a sacred memory attached to it. As a *memorial* it was all very well to possess it. But it became an abject of idolatrous homage, and he whose mission it was to cleanse the sanctuary and to restore purity to religion, smote it into atoms and gave it a name of contempt. But a sect that has some great truth to maintain and propagate, is not to be thus treated. It is no brazen serpent—save as Moses lifted the serpent of brass at God's command. Whatever of the idolatry of denominationalism there may be, is to be rebuked and avoided; so is all foolish and vain and bombastic exaggeration, and *depreciation* also; but whatever of organic life there is to be communicated, should be fostered. Surely every sect has such life if the sectarism springs from a great idea—an idea essential to the comprehensive view of Christianity as a history, a theory, and a life. It is not, indeed, the things in which we differ that make the Christian, but the things in which we *agree;* yet it may be that the thing in which one sect differs from all other sects is essential to the best and most comprehensive view of the gospel, the nourishing of some grace, the perfecting of some virtue; and it is *this* view of denominationalism which vindicates, and must ever vindicate, the decision of those who devotedly adhere to their sect, and which gives them a right to live.

Every denomination is bound, by its Christian position, to do two things: First, to maintain its own spiritual life; and, second, to contribute to the spiritual life of the church and the world. Both of these duties are well symbolized by the devotee who built his sanctuary where the light he kept constantly and purely burning, not only lit his own temple but threw its beams out through the glass above the door upon the dangerous road, and also upon the

broad sea through the window above the altars opposite. The primitive Christians remembered they were to be *lights*, and they labored to be trimmed and burning. They also remembered they were to be the lights *of the world*, and they were careful to have and to maintain an appropriate position towards the world, that their light might be diffusive. It is as wrong for a man to be in the church and not to think of the world, as for one to be in world and not to think of the church. Nay, it is more wrong; for the man of the world makes no pretension that he lives for more than himself, but this will not do for the Christian. It was because of this that Jesus was cautious to infuse into his disciples a love that began with the church and flowed out to the world. He prayed for his disciples, and for those who should believe on Him through their word, *that the world might believe* that he was the sent of God. And when he was gone from their sight, and Peter and Paul taught in his name, a grand comprehensiveness was at length apparent, when they were fully instructed, so that instead of an indiscriminate denouncing of sects, they strove to induce the Christians everywhere to recognize in the different adminstrations the same Lord, and in the diversities of operations the working of the one God, who worketh in all. So diffusively did Paul extend this principle of judgement, that we find him rejoicing in every way in which Christ was preached, even though it was in the contentious spirit of rivalry with himself.

The ministry of liberal Christianity has this great work to do: to make goodness respected, whatever its name; to exalt sincerity as more than conformity; to make church-life more than raiment, and the soul more than the creed. It is a ministry that is to liberalize thought and judgement; that is to impel men to take broad views, to be hopeful, energetic, and humane. It is a ministry that is to unite religion with every-day life, and to show how great principles can magnify small duties, so that "whether we eat or drink, or whatsoever we do, we may do it all to the glory of God." It is a ministry that is to carry from the broad field of moral effort where all good men meet, the same principles of action into the church, or sect, or party, marking nothing as Christian

that is unmanly, and sanctifying none of the meannesses of a narrow and exclusive policy. It is a ministry that is to lift off from the human mind the burden of false reverence for names and things, to teach it to despise arbitrary power, and to regard nothing as apostolic that is not in sympathy with the sentiment of Paul, "Not for that we have dominion over your faith, but are helpers of your joy." It is a ministry that is to restore the greatness and glory of that action of Christianity which inspirited the soul to say, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind," and making it a "partaker of the Divine nature" by enabling it to escape "the corruptions that are in the world through lust," and to "grow in graee and in the knowledge of our Lord and Saviour Jesus Christ."

It is a ministry whereby Christ is preached in all the details by which the spirit of his life is seen to be the spirit of all activity, and by which he is magnified as the revelation of the Father "the brightness of his glory." It is a ministry that while it subordinates the Son to the Father, and rejects the subtleties of the two natures, (that makes a Godhead and a humanity to be flitting phantoms, now here and now gone,) yet exalts Jesus to the preëminence over man, and rejoices in those spiritual and immortal relations which it hath pleased the Father to institute between the Heir of all things and all intelligences. It is a ministry that accepts the appointments of its Great Head for the culture of all the powers and graces essential to the perfection of discipleship to Christ and sonship to God, and maintains a religion for the cradle and the hearth, for business and recreation, for the altar and the grave. It is a ministry that unites the soul with eternity and overarches all spheres of being with the fatherly providence of God, to reform the wayward and to make the spirits of just men perfect. It thus vindicates its claims to the significant distinction "the ministry of reconciliation;" and by it, in the purest and noblest sense, "Christ is preached," as "God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." To this ministry we are to be faithful in the breadth of its letter and the generosity of its spirit.

Thus shall we all work together towards the great ends of the gospel, still haunted and inspired by our ideal of the church of the future, in which this "unity of the spirit" shall be "the bond of peace;" where diversity in unity shall be seen in beautiful perfection; where one mind shall listen patiently to the thought of another mind, and shall try to see its just proportions as the other sees them, and controversy shall have no other end but the establishment of the highest truth. But we look for such a church *not* through indifference to discussion and independent thought, not from a nervous irritation at the idea of a collision of minds; nor do we look for it from that kind of charity that derives its potency from the fact, that nothing exists to try the temper of the soul, and murmurs,

> "Ever against eating cares,
> Lap me in soft Lydian airs;"

but that ideal is to be wrought out into the living reality by the faithfulness of the sects in the Christian church in establishing and perfecting in action the moral worth of each portion of a comprehensive religion,—the proper union in our affections and lives, of truths to be believed, and duties to be performed, the speculative and the practical, ceremonials and spirit; that the small and great may be exhibited in our characters according to that beautiful order by which the smallest of the planets is nearest to the sun, while yet the solar influence reaches out to counteract, in reference to the greatest, the power that would draw it from harmony.

Christ is preached that the great attraction may be felt, and where he is effectually preached, he becomes the spirit of rejoicing that catches the sight of all that is good, and amid all rivalry and confusion, looks to "the clear shining after the rain."

H. B—N.

Art. XXII.

The Doctrinal and the Practical in Christianity.

The term doctrine, as used in the New Testament, is, as we hardly need say, usually synonymous with *teaching*. Whatever things Christ taught, whether principles of belief addressed primarily to the understanding, or moral precepts applied directly to the life, were termed doctrine. Such, however, is not the present theological use of the term. The phrase Christian doctrine, as we now employ it, does not include all the truths of the New Testament, but only a particular class of its truths. In modern theological phrase, we distinguish between doctrines and precepts. Especially do we observe this distinction in connection with the pulpit. All are familiar with the distinction of doctrinal and practical preaching.

In the present article—the main purpose of which is to consider the relations which subsist between the doctrines and the precepts of Christianity—we shall endeavor, as we ought to do, to conform to the present use of the terms employed. And, particularly, with reference to the leading term, doctrine, we shall assent, as we presume our readers will, to the following definition by Webster: "The doctrines of the gospel are *the principles* or truths taught by Christ and his apostles."

Proceeding now directly to our work, we may, first of all, inquire, what are the principles or doctrines of the gospel? What are their leading characteristics? A general answer to this question may be found in the idea of a principle itself. As defined by Dr. Johnson, a "principle" is a "fundamental truth"—an "original postulate"—a "first position from which others are deduced." A principle, therefore, is the highest order of truth; it is a first and authoritative truth, in which other and subordinate truths are embraced. In the science of physics, for instance, the law of gravity is such a truth. It is a principle pertaining to matter, and, as such, has a governing force in all the phenomena of matter. But for this very reason, because they are dependent on the prin-

ciple of gravity, these phenomena are not principles. A snow avalanche of the Alps, for instance, may be distinguished from the law under which it takes place; it must be regarded as a fact, not a principle. Hence, in physics, the law of gravity might properly be termed a doctrine; but no simple fact transpiring under this law could be ranked under this head.

Now, in the New Testament, there is a class of fundamental truths which comprise the Christian doctrines; and there is also another class of truths which cannot, without confusion of thought as well as words, be termed doctrines. Of the former nature, are such truths as the paternity of God, his moral sovereignty, the human brotherhood, and human responsibility. These and similar truths, are first and fundamental—are *principles;* and hence they alone comprise the doctrines of Christianity. Now with these, compare such facts as the baptism of Christ, even the crucifixion of Christ, and his resurrection, and to name but one more instance, the conversion of the multitude on the day of Pentecost; and who does not see the difference between the two kinds of truth? We by no means question either the reality or the importance of such truths as those just enumerated. We simply say, that they are not Christian *doctrines*, but are subordinate thereto. They are not principles—first and fundamental truths; they are simply facts—important no doubt, but still facts.

With a view to presenting the true idea of Christian doctrine with greater completeness, we will now briefly consider, under three simple heads, what appear to us as its leading characteristics:

1. And first, Christian doctrine in its application to man is *universal.* There are many truths in the New Testament, which have only a local or partial significance. Many things have an application to the Jew and not to the Gentile; others concern the Gentile and not the Jew. Many statements derive their special significance from peculiarities of history, government, custom, and locality, as connected with the people among whom Christ and his apostles directly labored. Now in the doctrines or principles of Christianity there is nothing limited, either as regards place or people. As such, they know neither

Jerusalem nor Mount Gerizim,—as such, neither Jew nor Greek, bond nor free, male nor female. The principles of the Gospel relate to human nature, rather than to human condition. It is to the man, which is essentially the same in every individual, and not to his circumstances, which are different with every individual, that these principles directly appeal. To the extent in which any individual is a man, do the doctrines of the gospel hold true of him. In the natural sense in which any one human being is a child of God, is every human being a child of God. In the sense in which any one human being is a responsible agent, is every human being a responsible agent. And so of every doctrine of the gospel; in the sense in which it concerns one, it concerns all. As related to human souls, these doctrines are of universal application.

2. The doctrines of Christianity are *eternal* truths. The New Testament abounds with declarations which were to have their complete fulfilment in or near the age in which they were first spoken. Nearly every controverted passage of Scripture is of this character. The passage denouncing the sin against the Holy Ghost [1] is a familiar instance. So also is the much controverted passage, "These shall go away into everlasting punishment; but the righteous into life eternal." [2] Assuming—as in this connection, we feel at liberty to do—the correctness of the Universalist interpretation of these and similar passages, their special significance was limited as respects time, as well as people; and this significance has been fulfilled near two thousand years. But in Christian doctrine there is nothing limited as respects duration. Its principles are, of necessity, the same to-day, yesterday, and forever. God will never be other than the Father; men will never be other than brethren. And so of all the fundamental truths of the gospel; in the sense of ceasing to be, they can never have a fulfilment. Human nature ever growing towards them, can never outgrow them. The law was a school-master to bring men to Christ; but Christ is not a school-master to bring men to any higher truths than those which comprise the doctrines of his gospel. Progress is indeed possible, and to be aimed at,

[1] Matt. xii. 31, 32. [2] Matt. xxv. 46.

as respects new forms and applications of these doctrines; but as regards the doctrines themselves, progress is neither possible nor desirable.

3. The doctrines of the New Testament are *inevitable* truths. The Scriptures do not limit the power of the Almighty, when they affirm, that God cannot lie. Neither is it any such limitation to say, that while man retains his present nature—his present capacities of desire and growth, not even infinite wisdom and power can dispense with the principles of Christianity. There are many important truths, or facts in the Bible which, had the Deity willed, could have been otherwise. As instances, the crucifixion of Christ, as a means of revealing the infinite forgiveness of the heavenly Father, and the resurrection of Christ, as a means of confirming, to the sensible perceptions of men, the great truth of "life and immortality,"—we justly esteem truths of momentous importance. Yet, no one can doubt, that infinite wisdom could have secured these results by different instrumentalities. But the doctrines of Christ admit of no substitutes. God himself can furnish no other truths as taking their places. From the necessities of his being and the nature of man, the fundamental truths of Christianity are inevitable, and cannot be destroyed.

As a summary of our progress thus far, we find that by the Christian doctrines (using the term in the common way,) we are to understand only the fundamental truths or principles of the New Testament; and these doctrines have certain marked characteristics:—first, they are universal truths—in the sense in which they are true of any one human being, they are true of every human being; second, they are eternal truths—they have no limit as regards duration, are not intended to fulfil a transient mission, and then to pass away; and third, they are inevitable truths—springing necessarily from the nature of God and the nature of man, not even infinite Wisdom can substitute other truths in their stead. We now proceed to the relation which these doctrines sustain to the duties or precepts, which the gospel teaches as obligatory in human practice.

First of all, and as preliminary to the object now before us, we may consider, that the method of making life holy, is, what the term implies—a method. In its relation to

every human being, Christianity has a specific object—the inducing of a righteous character. In aiming to reach this result, it has a method—it works by rules. These rules comprise the practical precepts of the New Testament. In general terms, therefore, we may say, that the relation of Christian doctrine to Christian precept, is that of science to art—of any particular science to its corresponding art—of any particular principle to the practical rule which grows out of it, and is predicated upon it. The principles of Christianity—which, as we have seen, are its doctrines—are the principles of holiness of life; and the precepts of Christianity are the corresponding rules of holiness of life. A righteous character may be termed an incarnation of Christian truth or doctrine—it is this truth made vital in a human soul. So to speak, this doctrine is the material out of which a right character is constructed. Now this transmutation (if the word may be allowed) of Christian principles or truths into human character, as we have before implied, is methodical—is according to specific rules; and these rules, we repeat, are the New Testament precepts.

The question now presents itself, What is the method our words have implied? By what process does Christian doctrine incarnate itself in human character, thus inducing holiness of life? We will briefly attempt to amplify the answer to this question, under these two heads: first, the doctrines of Christianity explain and justify its precepts; and second, they give these precepts vitality and effect in human action.

1. First, then, Christian doctrine explains and justifies the Christian precepts to the human understanding. It would be a comparatively easy task to retain in the memory, all the verbal requirements of the New Testament; but the man who knows nothing of its principles or doctrines, can see neither justice nor propriety in those requirements. The man who does not apprehend the character of God as the wise Ruler and the good Father, cannot comprehend *why* he is under any obligation to obey his law. The obligations to love God and one another, take their rise in the relations which we sustain to God and one another. Of course, without a comprehension of these relations, the obligations which spring

from them can have no rational, but only an arbitrary, significance; and, for the same reason, whatever obedience we may render them, can be only mechanical, not natural and spontaneous. So long as the school-boy's knowledge is confined to the rules of his arithmetic, he may indeed succeed in solving the problems given him for solution; but he can give no reason why conformity to those rules should lead to correct results. The rule can seem to him but an artificial method, and his use of it will be purely mechanical. He cannot understand why any other rule will not answer the purpose equally well. When, however, he rises from a bare knowledge of the rule, to a knowledge of the principle on which the rule is based—when from the verbal method, he rises to a comprehension of the relations of numbers—when, so to speak, he rises from the precepts to the doctrines of his arithmetic—the rule is instantly intelligible, is explained to the understanding. Now, as we have before said, the duties of life spring from the relations we sustain to God and one another. Christian doctrine is but another name for the science of these relations; and he who does not understand this doctrine, cannot, of course, feel the force of the duties authenticated by them. The savage can learn to repeat the verbal commandment to love God and his neighbor; but his understanding cannot take in the truths, that God loves him, and that all men are brethren. Thus with us all; only so far as we understand the deep things of God, can we perceive authority in the revealed obligation to obey his will. The doctrines of Christianity thus explain and justify its precepts.

2. The moral precepts derive *vitality and effect* from Christian doctrine. It is possible to conceive of a man thoroughly appreciating the relations he sustains to God and to his brother, and hence appreciating the duties which come from those relations, and yet give those duties no matter of heed in his life. He views them simply with a cold intellectuality. Now in the case of such a man, the one thing wanting is right emotion—the ever-present impulse to obey the precepts, the justice of which he already perceives; and this emotion finds its occasion in the Christian doctrines. The nature of man is emotive, as well as intellectual; and, under the proper conditions,

is as susceptible of impulses as of convictions. The truths of the gospel are not less quickening to the soul, than enlightening to the intellect. The law by which it wakes up the latent feeling of the heart, is not less certain in its operation, than that by which it works conviction in the understanding. It is the prerogative of truth to make itself felt, as well as understood. The sun of the solar system not only sends light to make visible the forms, and methods, and beauties of the physical world; it also communicates warmth whereby the susceptibilities of the soil are quickened into life, and verdure, and loveliness. So in the Christian system; the sun of gospel doctrine does more than send light along the pathway of duty, rendering the reasonableness of moral duties cognizant to the understanding—it also communicates warmth to the heart, dissolving its icy indifference, and quickening into effective impulses the affections otherwise latent in the soul. Thus do the precepts of the gospel derive vitality and effect from its doctrines.

As a general inference from our inquiries thus far, it would seem that practical Christianity is but the embodiment of the doctrines of Christ, in the human character; and hence it is only in theory, never in practice, that the precepts of Christianity can be separated from its doctrines. If, indeed, it may be possible, as doubtless it is, so to teach the latter, as to lead to no practical result, it certainly is not possible to elevate the human character to the Christian standard, without a constant application of the Christian principles. The most thoroughly practical man, is, for that reason, the most thoroughly doctrinal. The sanctity of a righteous life derives its origin from the principles of the gospel faith.

Christian doctrine thus becomes a matter of practical significance—it becomes the direct instrument of regeneration in a world of folly and sin. Let its essential character, therefore, and also its practical relations, be distinctly apprehended. Let it become a guide to man in the pathway of duty—furnishing him with a sufficient reason for every precept made obligatory upon him. And let it be more than a guide; let it be also an impulse—a regenerating, resistless impulse, that it may prove to be what it is declared to be—the power of God unto salvation, to every one that believeth. G. H. E.

Art. XXIII.

The Man, Luther.

1. The Table Talk; or, Familiar Discourse of Martin Luther. Translated by William Hazlit, Esq. London: David Bogue, Fleet street, 1848.

2. Histoire de la Reformation du Seizième Siècle. Par J. A. Merle d'Aubigné, etc.

A few years ago, there were collected at the Luther Festival in Berlin, in a single room of the Royal Library, more than eight thousand volumes relating to the great Reformer and his works. About few men, either ancient or modern, have so many books been written. He is a prominent fact in the history of the world, to which the attention of the curious and the thoughtful is directed. He stands at the pivotal point between the old and the new times. Many a patient, laborious German, loyal to human worth, has considered his life well spent in helping his fellow men to a better acquaintance with the kingly leader of the Reformation. Those eight thousand volumes, accumulating as it would seem in regular geometric ratio, loudly and in confusion proclaim to each generation, that there has been a man in the world worthy of studious attention and high respect. If, however, from each one of those works the author's conception of Luther could come forth as a spirit, taking a form adequate to express its internal meaning, there would be seen issuing out of that room, in the Royal Library of Berlin, such a ghostly troop as the imagination of Milton himself could not "body forth;" black spirits and white would be wildly mingled, unable to recognize in each other the faintest resemblance, or to conceive that they were sent into the world on the same mission.

He who enters some sectarian cave, swearing at the door to regard the space within as the whole universe, cuts himself off from the highest sympathy of real men, and unfits himself for acting any noble part in the history of the world. Give us a man who is an honest seeker of realities, of the solid facts of this universe; or, in other words,

who devoutly searches in written revelation, in human history, in blooming flowers, sweeping winds and rolling spheres, for Him whose spirit ensouls creation, and we we will approach him with gratitude and love, adopt him as our teacher, and ask him for help while wrestling with the tough problems of existence. A few such have been given to the world. God sprinkles here and there one over the ages, to preserve mankind, to "recall their lost affections unto Him and his." Luther was one of these men, devoutly seeking truth, with all the helps of his period, and encountering all its hinderances. We have been respectfully shaking hands with him over some centuries, and will relate our impressions. Our impressions, however, are not to be taken for Luther himself; our age with its wonderful improvements has not yet succeeded in producing achromatic eyes. If any would see and talk with him, they must go to the books that he has left, and look for his features stamped upon the sixteenth century. The old Egyptians had an art by which they preserved the bodies of men, but in printing we have an art by which we preserve, and even multiply, the minds of men. The spirit of Luther hovers this side of the eternal world, in the mysterious drapery of words, inviting the serious and thoughtful to acquaintance.

It is not necessary to dwell long on the external life of Luther. All know when he was born, how poor his parents were, how he took his Latin grammar and catechism, seasoned with birch, at the school of Master George Emilius, how he begged bread while a school boy at Magdeburg and at Eisenach; that at the age of fifteen he entered the University of Erfurth, received his bachelor-degree next year, was made doctor in philosophy when less than twenty-two years old; how his mind was arrested by the fate of his friend Alexis, and by his own narrow escape from death by lightning; that he entered an Augustinian Convent, and remained there three years; that he was appointed professor in the new university of Wittemberg, where he began to preach; went to Rome in his twenty-seventh year, whence he returned disgusted with the corruption of the Italian priests; that as proxy of his Vicar-general, he visited forty monasteries of Misnia and Thuringia, where he taught that "Scripture alone

shows the way to heaven," and opposed Scholasticism. All know how he opposed the sale of Indulgences, and thereby involved himself in a quarrel with the Church; that he attacked the Papal doctrines, was summoned to answer to the then terrible charge of heresy, appeared unmoved before the crafty Cardinal; that in 1520, the Sacred College at Rome excommunicated him; that he appealed to a General Council; that when his books were burned at Rome, he in turn burned the Canon Law, the Decretals, the Clementines, and the Extravangances of the Popes; was summoned before the Diet at Worms, in 1521, and on his return was abducted to the Castle of Wartburg. It is equally well known how he answered the attack of Henry VIII. of England; that he threw off the monastic habit at the age of forty-one, married a nun the next year, and died in 1546, after seeing half of Christendom revolt from the Papacy.

Such were the prominent events of his life, and we may now inquire what manner of man he was, that even the winds of religious revolution obeyed his command.

The best of all the noble qualities of Luther was his sincerity. His integrity never forsook him, therefore he was always in earnest. His sincerity was a characteristic of his nature, and was strengthened by the circumstances of his early life. His parents were pious, active, and austere; hence seriousness was stamped upon his soul in its first developement. There was nothing frivolous in the home atmosphere around him. "My parents," he once said, "treated me very harshly, so that I became very timid. My mother one day chastised me so severely about a nut, that the blood came. They seriously thought they were doing right; but they could not distinguish character, which is very necessary, to know when, or where, or how chastisement should be inflicted." Harshness, like that of Luther's parents, is not to be approved; but we can see how he was indebted to an inflexible system of home government, for much of the sober earnestness of his character. At school he was flogged fifteen times in a single day. The future hero of the Reformation was not destined to be spoiled by delicate training, and by indecision on the part of his governors. The school at Magdeburg was a severe one for Luther. He had no

friends, and his masters were harsh. When other boys were playing, he was begging for bread. His stomach was often empty, when his brain was full, and it may be added, when his heart was full. This world was to him altogether one of realities. No one put on for him a false, flattering look; or spoke to him with deceitful words. So far as he was concerned, all around him were sincere. Blessed privilege of adversity!—it knocks the falsehood out of all faces that it meets. All persons, without any merit on their part, were as sincere for the beggar-student as mother nature herself. By such training, the natural sincerity of Luther's mind became a fixed quality. His earnestness eminently manifested itself while he was in the Augustinian Convent of Erfurth. He went about the work of saving his soul, not as though it were an agreeable pastime, or the pleasant excitement of a revival, but as though it were an affair of momentous interest and solemn reality. "I was indeed a pious monk," he said in a letter to Duke George of Saxony, "and followed the rules of my order more strictly than I can express. If ever monk could obtain heaven by his monkish works, I should certainly have been entitled to it. Of this all the friars who have known me can bear witness. If it had continued much longer, I should have carried my mortifications even to death, by means of my watchings, prayers, reading, and other labors." He feared eternal death, and stood shivering on the brink of black, bottomless despair. In his fear of death, he sought life with all the earnestness of his nature. No peace could he find in self-torture, confessions and masses. "I tortured myself almost to death, in order to procure peace with God for my troubled heart and agitated conscience; but surrounded with thick darkness, I found peace no where." He realized in his own sincere experience, that it requires for the salvation of any soul something more than vigils, fasts and formalities. In that old Latin Bible carefully chained up in the Convent, his great, sincere soul discovered a fact, old enough in itself, but to Luther and all others of his time quite new,—the fact, expressed in Paul's luminous words, that "the just shall live by faith." A ray of light flashed into his soul, through the darkness of the age, from the mount of crucifixion. In his doubts and monkish labors,

Luther grew sickly, and cadaverous,—became weak even to fainting fits; but when his soul found rest in the teachings of Scripture, he regained strength and elasticity of spirit. That conversion was a crisis in his life, and indicated that, through his influence, Christendom also should have its conversion; that it should turn from shams to realities, from dead works to a vital faith, from monkish superstition to apostolic light, from hypocrisy to sincerity, from formalities to spiritual life, from obedience to the Pope, to obedience to the living and true God. In every scene of the Reformation, the sincerity of Luther manifested itself, and served him better than the cunning and sagacity of the most skilful diplomatist.

Luther was a man of real heroism. We cannot find in his whole life a single exhibition of cowardice. His courage was deeply rooted in his sincerity, and his sincerity was leavened by his courage. When the occasion demanded, he did not fear to speak out and act out his convictions. When he was the most noted man of Europe, he did not fear to speak of the poverty of his early life: "Do not despise the boys who go singing through the streets, begging a little bread for the love of God. I also have done the same. It is true that somewhat later my father supported me with much love and kindness at the University of Erfurth, maintaining me by the sweat of his brow; yet I have been a poor beggar." Not a little moral courage did it require in young Luther to break away from his University companions, among whom he was a favorite, to go over to the Convent and become one of the despised tribe of monks. When journeying to Rome, he stopped in Lombardy, at a Benedictine Convent, on the banks of the Po. On every hand rich dresses, splendid apartments, delicate food, silk, marble,—every kind of luxury met the astonished eyes of the poor Wittemberg monk. When Friday came, the tables groaned under the weight of savory meats. It was a plain violation of the monastic rule, and Luther exhibited his usual courage by sharply reprimanding the luxurious Benedictines. "The Church and the Pope forbid such things." As Richter well says, the very words of Luther are half-battles. After he was made Doctor of Divinity, and had come in contact with the Papal authori-

ty, he used the following language, the words of which sound like the heavy blows dealt by an unflinching athlete. "He who undertakes any thing without a divine call, seeks his own glory. But I, Doctor Martin Luther, was forced to become a Doctor. Popery tried to stop me in the performance of my duty, but you see what has happened to it. They cannot defend themselves against me. I am determined, in God's name, to tread upon the lions, to trample dragons and serpents under foot." When the plague broke out in Wittemberg, and the people were forsaking the town, Luther wrote to a friend at Erfurth, "I am not certain whether the plague will let me finish the Epistle to the Galatians. Its attacks are sudden and violent; it is making great ravages among the young in particular. You advise me to fly. Whither shall I fly? I hope the world will not come to an end if brother Martin dies. If the pestilence spreads, I shall disperse the brothers in every direction; but as for me, my place is here; duty does not permit me to desert my post, until He who has called me shall summon me away." The one who could look grim pestilence courageously in the face, was not to be intimidated before any human tribunal. De Vio, the Pope's legate, said to Luther, during his trial at Augsburg, "Whether you will, or whether you will not, you must retract that article this very day, or, upon that article alone, I will reject and condemn your whole doctrine." "I have no will but the Lord's," responded Luther. "Let him do with me as it seemeth good to him. But if I had four hundred heads, I would lose them all rather than retract the testimony which I have borne to the holy Christian faith."

Such moral courage reminds us of the prophet Daniel who kneeled three times a day at his open window and prayed towards the city of his fathers, when he knew that he should be cast into the lions' den. It is true that Luther secretly retired from Augsburg, but such a step was dictated by wisdom not by timidity. He remembered the fate of Huss, and was convinced that staying longer could be of no use. Death he did not fear, but he wished to be of farther use to the world. When Luther was summoned before the Diet at Worms, some of his friends advised him not to go, warning him of the

danger. Duty seemed to call, and he did not hesitate. Spalatin, the Elector's adviser, who heard it said, on every side, that the safe conduct given to the Reformer would be disregarded, sent out his servant to meet Luther, with the message, "Abstain from entering Worms." "Go tell your master," answered Luther, "that though there should be as many devils at Worms as there are tiles on its roofs, I would enter it."

A brave knight, who knew how to estimate valor, whose heroism decided the battle of Pavia and the captivity of the king of France, encouragingly said to the fearless Reformer, as he was about to enter the hall of the Diet, "My poor monk, my poor monk, thou hast a march and a struggle to go through, such as neither I nor many other captains have seen the like in our most bloody battles. But if thy cause be just, and thou art sure of it, go forward in God's name, and fear nothing." Go forward he did, and spoke before the great ones of the earth, with a prudence and calmness that show a combination of courage and wisdom which reminds us of Socrates before the Athenian judges. When he was translating one of the Psalms in the Castle of Wartburg, there appeared to him a fearful image, which he took for the devil. He was an honest believer in devils; was worn down with sickness and hard labor, and his nerves were not healthy. Every student of anatomy can now account for such an apparition, but Luther regarded it as the veritable adversary. His courage did not forsake him, even before the prince of the nether world. At the arch-fiend he threw his ink-horn in grim defiance; the conquered spectre vanished. "Now, Duke George," said he in a letter to his prince, "whom your Highness mentions as if to scare me, is much less to be dreaded than a single devil. If what is passing at Wittemburg were occurring at Leipsic, (the Duke's usual place of residence,) I would instantly mount my horse and repair thither, even though—your Highness will, I trust, pardon the expression—it should rain Dukes George for nine days together, and every one should be nine times as fierce as he!" There was nothing in the open daylight of the world, nothing in the darkness of Tartarus, that could overcome the great Reformer's courage.

In Luther the propelling elements were strong. We are astonished at his energy and activity. He had a power of endurance almost like that of Napoleon. From the beginning to the end of his life, he labored terribly. At the University, he studied himself almost to death. At the Convent, Luther disappeared for some days and nights, and when the monks finally broke into brother Martin's cell, they found him lying insensible on the floor, worn out with vigils, reading and mental struggles. He wrote from the University of Wittemberg, to Lange, "I have need almost continually of two secretaries, for I do scarce any thing else all day long than write letters. I am preacher to the Convent, reader of prayers at table, pastor and parish minister, director of studies, vicar of the priory, (that is to say, prior ten times over,) inspector of the fish ponds of Litzkau, council to the inns of Herzberg at Torgau, lecturer on St. Paul, and commentator on the psalms. Seldom have I time to say my prayers, or to sing a hymn; not to mention my struggle with flesh and blood, the devil and the world. See what an idle man I am!" Most of us, with our indolent habits, would call this an incredible amount of work. If some man in the city of Boston had to manage a large business establishment, to perform all the duties of a minister in a parish, to preside as a judge on the bench, to take charge of an important school, to deliver a course of lectures, and dictate all the letters demanded by these various occupations, he might be able to understand the activity of Luther at certain periods of his life. "Nothing," said he, "causes Osiander's pride more than his idle life; for he preaches but twice a week, yet he has a yearly stipend of four hundred guilders." The twenty-four stout quarto volumes of writings which Luther has bequeathed to us, are monumental of his almost superhuman industry and endurance. To translate the Bible, we should think, would be work enough for one man to do. It has immortalized seventy men. But Luther did it, we might almost say, in his leisure hours. We must remember, too, that all this work was done in the midst of mental tortures, external activity, and fierce contentions with Rome. Such was the natural energy of his nature that to labor was for him a pleasure. Like Paul, he would work with his

hands, as well as with his brain and heart. There is something divine in labor of every kind. Every truly heroic man, every heroic age, loves it, and through it receives the blessing of heaven. "The idea of indignity or disgrace did not attach itself," says Lessing, "in the sublime age of the epos, to mechanical labor. The stigma seems to be *feudal*, and is certainly the disgrace of our times. Thank God, we are approaching a new age, when labor shall no longer be a disgrace, but shall be dignified as in heroic ages, by sages and poets, with the highest honors of humanity; and in the day when toil is honored and men are free, when they have ceased to "love a lord," perhaps we shall have other heroes and poets, it may be, even greater than those of antiquity, but not while we are cursed with a servile literature and a more servile art." Luther, with his laborious habits of life, with his heroic energy and unfailing strength, was a kind of reforming smith, a Siegfried, giving fatal blows to feudalism, while warring spiritually with the papacy. When a man, the condition of whose early life was that of beggary, could say to the sovereign of England, "It is a small matter that I should despise and revile an earthly king, since he himself has not feared, by his writings, to blaspheme the King of Heaven, and profane his holy name by the most daring lies," it is evident that one of nature's aristocracy was asserting his real nobility, that unconsciously a blow was aimed at the artificial distinctions of society, proclaiming in deeds the time at hand when a clear brain, and a strong heart, pure blood, and abundant vitality shall be prized as a more precious inheritance than that of titles and treasures.

The motive powers of Luther, which gave him such admirable energy of character, sometimes led him to great abruptness, not to say ferocity, of expression. Some one asked him where God was before heaven was created. The unfortunate questioner received the comforting response, "He was building hell for such idle, presumptuous, fluttering and inquisitive spirits as you." The inquiry was made of Luther, whether it was permissible to use warm water in baptism? He replied to the inquirer's messenger, "Tell the blockhead that water, warm or cold, is water." After giving directions to Doctor Menius, in what

manner a converted Jew should be baptized, he said, "If a Jew not converted at heart, were to ask baptism at my hands, I would take him on to the bridge, tie a stone round his neck, and hurl him into the river; for these wretches are wont to make a jest of our religion." He used, at times, language, in regard to the Deity, that seems to us, at least very harsh. "Dr. Justus Jonas asked me if the thoughts and words of the prophet Jeremiah were Christianlike, when he cursed the day of his birth. I said, 'We must now and then wake up our Lord God with such words. Jeremiah had cause to murmur in this way.'" The following language is on the same key with that of Job, when he summoned the Almighty into judgement with himself: "God was at Moses six several times before he could get him forward; at last, after many excuses, he went, but unwillingly. If I had been Moses, I would, with the aid of some lawyer, have framed a bill of complaint against our Lord God, for breaking his promise; for he said to Moses, 'I will be with thee,' but performed not what he promised." His bitterness manifested itself most especially towards the papacy. In regard to the head of the church he was accustomed to use such expressions as these, "Seeing the Pope is antichrist, I believe him to be a devil incarnate." "The villian is now full of fear." "I not only pluck out his feathers, as the king of England and Prince George of Saxony do, but I set the knife to his throat, and cut his windpipe asunder." "I wish I could breathe out lightning against Pope and Popedom, and that every word were a thunderbolt." After Luther's return from Wartburg Castle to Wittemberg, he reluctantly met certain "spiritual philosophers," whose want of understanding only made them more dogmatical in the maintenance of their mystical notions. He remained perfectly cool, uttering his trenchant sarcasms, while they, one after another, lost all temper; one of them, even becoming so enraged as to froth at the mouth. One of the company, with characteristic stupidity and pretension, looked him in the face and said with stolid solemnity, "Martin Luther, hear me while I declare what is passing at this moment in your soul. You are beginning to see that my doctrine is true." After a moment's silence, he replied, "The Lord rebuke thee, Satan." The

enraged prophets cried out, "The spirit! the spirit!" With cool contempt and biting homeliness of expression, Luther answered, "I slap your spirit on the snout!" The prophets immediately left Wittemberg and gave the neighborhood no farther trouble.

Luther's sincerity, courage, and energy, combined with large understanding and general strength of nature, gave him great executiveness of character. His determination was irresistible, and his attack terrible. When his mind was once made up, neither the threats of foes nor the entreaties of friends could shake his resolution. When the Pope's Bull reached him, he not only appealed to a General Council, calling the Pontiff an unjust, hasty, and oppressive judge; a heretic and apostate, misguided, hardened and condemned by Holy Writ; an enemy, an antichrist, an adversary of the Scriptures; a contemner, calumniator, a blasphemer of the holy Christian church; but he cast the Bull into the same fire in which he had already burned the Canon Law, the Decretals, the Clementines, and the Extravagances of the Popes, exclaiming: "Since thou has afflicted the Lord's Holy One, may fire unquenchable afflict and consume thee!" This was done, too, on his own account, while his less executive and less heroic friends looked on with trembling. Bullinger, in conversation with Luther in regard to sectaries, uttered something that was considered an important error; whereupon Luther attacked the error with such vehemence of logic and manner, that Bullinger, having listened attentively, fell upon his knees and exclaimed, "O happy hour that brought me to hear this man of God, the chosen vessel of the Lord, declaring his truth! I abjure and utterly renounce my former errors, thus beaten down by God's infallible word." The executiveness and courage of Luther were such, that he not only struck the blow when it was necessary, but struck it with unflinching energy and telling force.

The great Reformer has been called by some, headstrong and savage. These qualities of character imply an exhibition of passion, of motive power, without mental and moral guidance. Acting in the service of any of the earthly elements of our nature, *against* mental and moral conviction, is sin; *without* mental and moral conviction, is

savagery. Obstinacy is the passive or blind side of will. Luther was wanting in neither brain nor heart. The one who calls him savage has never fathomed his character. We admit that he was far from being habitually gentle; how could he be, in the midst of such Herculean labors, and when compelled to beard the fierce Roman lion in his den, already grown blood-thirsty by devouring the like of him? With his earnestness, courage, and executive energy, he would not be likely to treat an opponent very softly. In answer to an invective attack of Tetzel, he said, "When I hear these invectives, I fancy it is an ass braying at me. I am delighted with them, and I should be very sorry were such people to call me a good Christian. . . . . Although it is not customary to burn heretics for such matters, here am I at Wittemberg, I, Doctor Martin Luther! Is there any inquisitor who is determined to chew iron and blow up rocks? I beg to inform him that he has a safe-conduct to come hither, open gates, bed and board secured to him, and all by the gracious cares of our worthy Prince, Duke Frederick, Elector of Saxony, who will never protect heresy." It must be admitted that he quarrelled with nearly every one with whom he had any thing to do, except his wife and Melancthon. He was not however of a quarrelsome disposition, that is, he never quarrelled for the sake of quarrelling. He was sincere and had an irrestible desire to carry his convictions into execution. It was necesary for him to act, and to act truthfully, whether friend or foe stood in his way. His wife and Melancthon always got out of the way without resistance; therefore they never quarrelled with him. His motive power did not carry captive his head and heart, but in the service of head and heart his motive power bore down obstacles almost without mercy. Terrible and bitter was his answer to the attack of Henry VIII. "I won't be gentle toward the king of England; I know it is useless to humble myself, to compromise, entreat, and try peaceful methods. I will show these wild beasts, who are every day running at me with their horns, how terrible I can be; I will turn upon my pursuers, I will provoke, and exasperate my adversary, until exhausting all his energy he falls and is forever annihilated. 'If this new heretic does not retract,' says the new Thomas, Henry VIII., 'he must be burned!' Such are

the weapons which are now employed against me: the fury and the faggots of stupid asses and hogs of the Thomas Aquinas brood. Well, then, be it so! Let these swine come on, if they dare; aye, let them even burn me —here am I, awaiting them. My ashes, after death, though cast into a thousand seas, shall rise up in arms, and pursue, and swallow up their abominable troop. Living, I will be the enemy of the papacy, and burnt, I will be its ruin! Go then, swine of St. Thomas, do what you will. Ever will you find Luther, like a bear upon your road, like a lion upon your path. He will fall upon you from all sides, and give you no rest until he shall have ground your iron brains and pulverized your brazen foreheads." His prince, the elector, and his friend Melancthon, and many others, remonstrated with him, and tried in vain to stop him from replying. Anger, instead of clouding his mental and moral vision, and reducing him to savageness, seemed to put him in full possession of all his powers. He once said, "I never work better than when I am inspired by anger; when I am angry, I can write, pray, and preach well, for then my whole temperament is quickened, my understanding sharpened, and all mundane vexation and temptations depart." Nothing could alter his determination, as long as he regarded himself as in the right. When convinced of error, he was always ready to yield; therefore he was not obstinate.

Savagery implies a want of benevolent sentiment, of sympathy, and capability of friendship. Luther's great, honest heart was the home of deepest, most tender affection; love and pity flowed from it in streams as pure as those that gush from the mountain side, not muddied in the least with hypocrisy and cant. Bullinger, in the instance which we have given, after having fallen upon his knees before Luther, overwhelmed by his fierce argumentation, arose and threw his arms around the vehement Reformer's neck, and both wept joyful tears. He had generosity enough to acknowledge another's superiority: "Melancthon is a better logician than myself; he argues better." He was able to understand how soul may commune with soul in the plentitude of love. "The conversation of Christ with his disciples, when he took leave of

them at his last supper, was most sweet, loving and friendly, talking with them lovingly, as a father with his children, when he must depart from them. . . . . Never, since the world began, was a more precious, sweet, and amiable conversation." Most lovingly and gratefully did he look up to his Redeemer, preferring him above all others. "I expect," said he with self-reproof, "more goodness from Kate, my wife, from Philip Melancthon, and from other friends, than from my sweet and blessed Saviour Christ Jesus; and yet I know for certain, that neither she nor any other person on earth, will or can suffer that for me which he has suffered." At sunset, he saw a little bird perch for the night, in the garden at Wittemberg. "Above that little bird," said he, "are the stars and deep heaven of worlds; yet it has folded its little wings; gone trustingly to rest there as in its home; the Maker of it has given it, too, a home!" The man that could thus sympathize with such a little angel of God's love, although he might not, like the highest poet, *feel* that "the dew was cold upon its breast," was yet no savage. Luther went out one day with the knights of Wartburg Castle to enjoy the chase. Observing a young leveret that had been snared, his soul heaved with pity, and, wrapping the little innocent in his mantle, he carried it to a thicket and let it go. He could slap an insane spirit on the snout, and could talk about the *Ignis et furor insulsissimorum asinorum et Thomisticorum porcorum;* yet, at the same time, there was in his heart sweet compassion for the little hare, hunted in its forest home. Awe-struck, and with feelings too deep for tears, he stood beside the death-bed of his young daughter Magdalen. The soul of the father may be read in the epitaph which he wrote:

"Dormio cum sanctis hic Magdalena Lutheri
Filia, et hoc strato tecta quiesco meo.
Filia mortis eram, peccati semine nata,
Sanguine sed, O Christe! redempta tuo."

We may say that he had a large human-heartedness, rarely equalled. The inflexible defier of popes and devils, could be conquered by his finer feelings, could shed tears sincere as those of a child, pure as those of a nun breathless with adoration.

As we have already indicated, Luther had a large, clear, strong understanding. He was a man of common sense, of practical wisdom. With him the end of life was action instead of thought. He did not stop at propositions. His mind did not rest satisfied with its own activity, but irresistibly sought the realization of its thoughts in outward deeds. He wrote and spake, not for the mere purpose of uttering his convictions and sentiments, but for some practical end. Hence his hearty hatred of the schoolmen. In scholasticism, the premises and the conclusion were both given by authority, and human ingenuity could be exercised only in the method of going from the former to the latter. With such dignified trifling, the honest, downright mind of Luther would have nothing to do. Within the prescribed limits, in scholasticism, perfect freedom was allowed; the heroic Reformer consummated a movement, by which those limits were removed, and the largest liberty restored to the understanding. Luther's mental nature was broad and deep, giving him the ability not only to perceive the nature and relation of things, to comprehend the complicated situation of affairs in his times, to appropriate and apply to practical purposes the accumulated labors of others, but also to strike out a new course for himself, to overwhelm his subtile opponents, to give courage and resolution to his timid friends. He was master of all the learning of his times, had the whole of Scripture at his tongue's end, was versed in the sacred lore of the church, and knew the general position of things in European politics. His mind, we should say, acted in the concrete. He was not a philosopher, propely so called, for his mind dealt with outward things rather than with its own operations. He never sought to achieve psychology by analyzing consciousness. His habit of thought was synthetic rather than analytic. Hence, again, his dissatisfaction with Aristotle, and mere logic. For this same reason his thought was more rapid, and his mind arrived quickly and intuitively at conclusions, which the more logical mind of Melancthon reached slowly and by a painful induction. He was, therefore, the man for an emergency. His perception was quick and penetrating; he would handle the tools of argumentation without stoping to think of their names; his understanding was strong

and prompt; his integrity was never found tripping; his courage never forsook him; hence no subtilty could entangle him, no sudden attack overcome him, no unexpected position throw him off his balance. He was a powerful thinker, yet, like Goethe, he never thought about thinking. To borrow a peculiar mode of expression from the painters, he was altogether too busy with real work to waste any thinking energy in mere "studies."

This is, perhaps, the best point from which to answer the charge of intolerance, which has sometimes been preferred against the leader of the Reformation. It would be well for those who use the term, to define it. If they mean an uncompromising opposition to error, an internecine war against abuses, the truth of their testimony cannot be questioned, neither can it be admitted on account of its irrelevancy. Such qualities are to be approved instead of being blamed. Intolerance has its roots in self-conceit and ignorance. It is characterized by headstrong violence in opposing the views of others and enforcing the notions of self. It manifests itself in matters small as well as great; is just as clamorous in things unessential as in those most essential; does not distinguish between the sinner and sin, between errors of the head and crimes of the heart; shows a lack of wisdom, a lack of discernment as to where the true heart of an affair lies. In this sense of the word, there was little intolerance in Luther. When we learn how his friends had to urge him to take the degree of Doctor of Divinity, we cannot believe that he was egotistical. When some one said to him that such a preacher would not preach without a cassock, Luther replied, "Let him have a cassock to preach in; let him have three cassocks if he find benefit in them." He was so far from being blindly intolerant, that we find in no great, modern man, more sterling, practical wisdom. It is a wonderful fact, that he managed the Reformation with such prudence and valiant sagacity, that there was no shedding of blood, so long as he lived. When he returned to Wittemberg, after his journey to Worms, he found a most deplorable state of affairs, that would have disheartened any man but him. There was dissension among his followers; the town was full of tumult and sedition. Luther was then under the excommunication

of the Pope, and the proscription of the Emperor. His prince had intimated to him, that to protect him was impossible. The brave Reformer ascended the pulpit, when he was himself in need of sympathy and encouragement, and preached day after day, without even making an allusion to the originators of the trouble, and exorcised the spirit of dissension in the leaders, and the spirit of rebellion in the populace, by a simple and earnest proclamation of the gospel, and by the noble exhibition of a Christian and tolerant disposition. "I seem to be listening to the voice of an angel rather than a man," said one Gabriel Didymus, who had been foremost among the agitators, and acknowledged in public that he had been deceived. Luther was no irritable self-seeker and self-lover. He never entertained others with long chapters of autobiography. With his heroic, "Teutonic" good-nature, he was altogether a pleasant, companionable man, unless he came in contact with something that, in his sincerity, he could not, therefore would not, approve. "Point out," wrote the court chaplain to Luther, "some work that I may translate into our mother tongue; one that shall give general satisfaction, and at the same time be useful." "Agreeable and useful!" he answered, "such a question is beyond my ability. The better things are, the less they please. What is more salutary than Jesus Christ? and yet he is to the majority a savor of death. You will tell me that you wish to be useful only to those who love what is good." This kind of homely honesty, stout defence of what he conceived to be the truth, and abrupt sincerity, has been mistaken for intolerance.

Luther was a man of faith as well as understanding. It is difficult to define faith, even in the abstract; to define a phase of it in an individual, is almost impossible. Luther did not discard reason, but above it he placed faith. "Before faith and the knowledge of God, reason is mere darkness; but in the hands of those who believe, 'tis an excellent instrument. All faculties and gifts are pernicious, exercised by the impious; but most salutary when possessed by godly persons." "Natural wisdom and understanding must be set aside in matters of faith." "The understanding, through faith, receives life from faith; that which was dead is made alive again." We

find faith defined in phrases like these: "faith consists in a person's understanding;" "faith indites, distinguishes, and teaches, and is the knowledge and acknowledgement;" "faith looks to the word or promise, which is truth;" "faith is first, and before all adversities and troubles, and is the beginning of life;" "faith fights against errors and heresies; it proves and judges spirits and doctrines;" "faith, in divinity, is the wisdom and providence, and belongs to the doctrine;" "faith is the *dialectica*, for it is altogether prudence and wisdom;" "faith is given from one to another, and remains continually in one school;" "faith is not a quality, as the schoolmen say, but a gift of God;" "faith's substance is our will; its manner is, that we take hold on Christ by divine instinct; its final cause and fruit, that it purifies the heart, makes us children of God, and brings with it the remission of sins." These definitions are vague, yet they clearly indicate that belief of some kind was for him a necessity.

Luther's mind, as we have seen, acted mostly in the concrete; or, in other words, his nature was such that reason in him manifested itself rather by intuition than by induction and logic. Logic and induction however were not wanting, but subordinate. He restricted the term reason to these, and above it justly placed intuition, or what he called faith. He did not stop there, but crossed the boundary of legitimate faith, and wandered very near to the borders of absolute credulity. He held doctrines in regard to Deity, Christ, the Holy Ghost, the Trinity, revelation, sin, redemption, the eucharist, etc., which reason can never sanction,—which are not the proper objects of faith. With one of blessed memory among us, we are not ashamed of the gospel of Jesus Christ, because belief in it is a *reasonable* faith. The charge of a vicious faith, that went almost, if not quite, to the length of simple credulity, against the large-brained Reformer, needs to be substantiated by his own words. "Scarcely a small portion of the earth bears corn," said he, "and yet we are all maintained and nourished. I verily believe that there grow not as many sheaves of corn as there are people in the world, and yet we are all fed; yea, and there remains a good surplus of corn at the year's end.

This is a wonderful thing, which should make us see and perceive God's blessing." "When I saw Dr. Gode begin to tell his puddings hanging in the chimney, I told him he would not live long, and so it fell out; and when I begin to trouble myself about brewing, malting, cooking, &c., then shall I soon die." "A covetous farmer, well known at Erfurth, carried his corn to sell there in the market, but selling it at too dear a rate, no man would buy of him, or give him his price. He being thereby moved to anger, said, 'I will not sell it cheaper, but rather carry it home again and give it to the mice.' When he had come home with it, an infinity of mice and rats flocked into his house and devoured up all his corn. And, next day, going out to see his grounds, which were newly sown, he found that all the seed was eaten up, while no hurt at all was done to the grounds of his neighbors. This was certainly a just punishment from God, a merited token of his wrath." This tendency of Luther's mind especially manifested itself in his notions of the devil and his works. "The maladies I suffer are not natural, but devil's spells." "Many devils are in woods, in waters, in wildernesses, and in dark pooly places, ready to hurt and prejudice people; some are also in the thick, black clouds, which cause hail, lightnings, and thunderings, and poison the air, the pastures and grounds." "I know of one person at Magdeburg, who put Satan to the rout, by spitting at him." "One man, who relied implicitly on his baptism, when the devil presented himself to him, his head furnished with horns, tore off one of the horns; but another man of less faith, who attempted the same thing, was killed by the devil." "I would rather die through the devil, than through the Emperor or Pope; for then I should die through a great and mighty prince of the world. But if he eat a bit of me 'twill be his bane; he shall spew me out again; and at the day of judgement, I in requital will devour him." "When I could not be rid of the devil with sentences out of the Holy Scripture, I made him often fly with jeering words; sometimes I said unto him, Saint Satan, if Christ's blood, which was shed for my sins, be not sufficient, then I desire that thou wouldst pray to God for me." Tertullian somewhere says, "This is true, for it is impossible; it is to be believed, for it is an

absurdity." Luther's belief in some things went almost as far.

The honest Reformer was a questioner, as well as a believer. Questioning is a very different thing from doubting. Luther's personality interferred with the free action of reason on the side of credulity rather than on the side of skepticism. In regard to his extreme belief we must make allowance for the influence of a superstitious age; but this questioning was the result of the free activity of a reason strong enough to break the chains with which the church had bound it. Doubting, questioning more than reason demands, was not a characteristic of his mind. Skepticism, denying without any action of reason at all, was probably beyond the sphere of Luther's experience. He questioned all the leading doctrines of the papacy, weighed them in the balance of reason, and found them wanting. Sometimes we find in him extreme faith and questioning strangely mingled, as in the following narrative. "On Good Friday last, I being in my chamber in fervent prayer, contemplating with myself, how Christ my Saviour on the cross suffered and died for our sins, there suddenly appeared upon the wall a bright vision of our Saviour Christ, with the five wounds, steadfastly looking upon me, as if it had been Christ himself corporally. At first sight, I thought it had been some celestial revelation, but I reflected that it must needs be an illusion and juggling of the devil, for Christ appeared to us in his word, and in a meaner and more humble form; threfore I spoke to the vision thus: Avoid thee, confounded devil, I know no other Christ than he who was crucified, and who in his word is pictured and presented unto me. Whereupon the image vanished, clearly showing of whom it came."

On account of this intermingling of questioning and belief, some have have supposed that Luther was wanting in consistency and persistence. There is a quality that is sometimes called consistency, which thoughtful, honest men do not at all like. It means that a man shall stick to the party or sect which he first happens to join, right or wrong, as long as he lives. If he advocates certain doctrines to-day, he must advocate them in all coming days. If he announced his belief in some proposition last year,

he must stick to it this year. We always hear the greatest political or religious hypocrite, talking most about his consistency. The stolid blockhead, or the slippery viper, that sticks to a party or sect, for the worldly purpose of crawling or worrying himself into "a little brief authority," will be continually calling the attention of men to his persistence. The soul may be acting one uninterrupted, black, God-hated falsehood, in a so-called consistent course, and persistence therein is plunging deeper into that place where there is weeping, wailing and gnashing of teeth. Had Luther taken such a course, beginning it when at the university, he might have fulfilled his father's wishes, by making himself a successful advocate. If he had commenced such a course in the convent, he might have become a cardinal, living sumptuously for a season, then dropping into the motherly arms of an indulgent oblivion. If he had been a much smaller, less sincere man, such would have been his life-purpose. He was always true to such light of truth as his soul could get, and in that diviner course no man ever showed greater persistence. Let men or devils cross him in that, and he was ready to unsheath the sword.

Luther, notwithstanding his life was a continual solemn battle, had in him good hearty laughter. His mirth was like his nature, earnest and strong. There may be insincerity in laughing as well as crying; one may "smile and smile, and *be* a villain." In Luther there was no humor of the elusive, etherial, shy, sly kind. His humor was of the heart-in-hand quality; full of sincerity and deep fellow-feeling. His mirth was not boisterous; was no sky-piercing buffoonery; his life was too real for that. His wit was of the finest, most sterling quality. It cut like a Damascus-blade, and sometimes cleaved like a heavy claymore. His satire burned and wasted like a conflagration, withering and crisping the soul of his antagonist. He delighted to riddle the mask of insincerity with the hot shots of scorn. The wit-tempered lance of invective he drove home through the strongest shield of defence. The arrows of ridicule never missed their mark when shot from his bow. After the Reformation had progressed so far that Rome despaired of crushing it by force, she sought to compass her end by stratagem and manœuvre. The

Pope proposed a reformation first among themselves, and went so far as to appoint a place of meeting. Luther with his keen eye saw through the mask, and understood in his wisdom that the treachery of the papists could be most effectually exposed by ridicule. Accordingly he had a picture made representing the Pope as sitting on a throne, surrounded by his cardinals wearing foxes' tails. Punch has never had any thing better.

Luther's whole life was colored with sorrow. When we are reading his works we are impressed that through his soul tones of sadness must have been continually ringing. Unto the greatest nature is appointed the deepest sorrow. Much is *required* of him to whom much is given. Sorrow hath its roots deep in the inmost heart of man; it is the tie that binds him to the heart of God; it is the soul's hunger for its spiritual bread, its irrepressible longing for its home in the bosom of the Infinite; it is the *home-sickness* of the soul. In a certain sense, Christianity is the "worship of sorrow." Great was the soul of Luther, and great was his sadness. "Sorrow of heart is death itself," said he, in a tone as plaintive as the moan of the ocean. How much is revealed in this little sentence; "I have often need, in my tribulation, to talk even with a child!" "The human heart," said he, "is like a millstone in a mill; when you put wheat under it, it turns and grinds and bruises the wheat to flour; if you put no wheat it still grinds on, but then 'tis itself it grinds and wears away." Not only was the "heartache" and the "thousand natural shocks that flesh is heir to," appointed unto him, but also outward tribulations, such as few mortal men have had to endure. He was sometimes impatient, but never lost his trust in the Infinite Disposer of all things. When overwhelmed with many maladies, he said, "God has touched me sorely, and I have been impatient; but God knows better than we whereto it serves. Our Lord God is like a printer, who sets the letters backwards, so that here we must so read them; when we are printed off, yonder, in the life to come, we shall read all clear and straightforward." He also prayed that he might be released from his life of warfare, that he might depart and find rest. "Ah! how willingly would I now die, for I am faint and overwrought, and at this time I

have a joyful and peaceful heart and conscience." The Lord could not spare thee, thou bravest of men, until thy heroic work was done in the world! Thy pilgrimage upon the earth was full of peril, sorrow and tears; but through the spacious chambers of thy soul already was there heard a voice, saying, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!

The strong-souled Reformer, from the deep fountain of sorrow in whose breast there gushed forth gentle affections,

> "As showers from the clouds of summer,
> Or tears from the eyelids start,"

was alive to the sentiment of beauty, and was fond, passionately fond, of music. While a student, he learned to play the flute and lute. He composed hymns that are among the finest possessed by Germany. They are like the man, earnest, solid, melodious, and enduring. He loved his art and did not forsake it even in old age. He used to say that he preferred music to dialectics for converting men. When Luther was found insensible in his cell at the convent, nothing would arouse him, until the choristers began to sing a sweet hymn. We may truly say that he was a man,

> " Who through long days of labor,
> And nights devoid of ease,
> Still heard in his soul the music
> Of wonderful melodies."

In Luther, the earthly elements were strong, but they were subjected to the lawful dominion of reason and moral sentiment. Perhaps heaven alone contains the register of his sternest battles and noblest victories. The enjoyments of earth he did not condemn, but used every thing as not abusing it. " Our loving Lord God wills that we eat and drink, and be merry, making use of his creatures, for therefore he created them. He will not that we complain, as if he had not given sufficient, or that he could not maintain our poor carcasses; he asks only that we acknowledge him for our God, and thank him for his gifts." His hold upon the earth was strong, yet there was in him none of that which we call worldliness and

selfishness. No one who has thoroughly studied his life will doubt his sincerity in the following noble declaration of his exalted aims: "If the great pains and labor I take sprang not from the love, and for the sake, of him that died for me, the world could not give me money enough to write only one book, or to translate the Bible. I desire not to be rewarded and paid of the world for my books; the world is too poor to give me satisfaction; I have not asked the value of one penny of my master the Prince Elector of Saxony, since I have been here."

Some have false impressions in regard to Luther's personal appearance and habits. Many think that he was very large; that he had a great 'chunky' neck, a broad, fat face, and a stout body. Some suppose that he was 'extravagantly' fond of the good things of this world, and was a kind of reservoir for half the beer brewed in Germany. It is certain that he drank beer; and who ever lived in Germany that did not drink it? We might just as well complain of the tea-drinking of Dr. Johnson, as of the beer-drinking of Luther. The old preachers of New England, who, as some itinerant Punch has said, were so puritanical that they would have whipped a beer-barrel in the bad company of a Quaker for working on Sunday, were accustomed to drink something altogether stronger than beer. During some portions of his life, Luther's habits of living were extremely simple. At the time he went to Rome, his usual fare was herring and bread. It is true that when he was somewhat advanced in life, his habits were in some respects altered, and his appearance from time to time passed through the usual changes. At the debate between Luther and Dr. Eck in the great hall of the Pleisenburg at Leipsic, Massellanus, a credible witness, was present, and gave the following portrait of the distinguished Wittemberg doctor: "Martin Luther is of middle stature, and so thin, in consequence of his studies, that his bones may be almost counted. He is in the prime of life, and has a clear and sonorous voice."

The crowning excellence of Luther's character, that which gave right direction to all his kingly faculties, was his loyalty to heaven. The King of kings he was ready to obey, at whatever sacrifice. All his great powers were

leavened with the spirit of worship. Like the patriarch, he wrestled with God in prayer and faith, until he received a blessing from on high. Like the Psalmist, he believed that "the earth is the Lord's and the fullness thereof." In the ancient city of Worms, on the morning of the day he was to appear before the Diet, Luther entered into the presence of Infinite Majesty, petitioning for succor against majesties that were far from being infinite, and declaring like a true subject the unconquerable loyalty of his soul. "Behold me prepared to lay down my life for thy truth . . . . suffering like a lamb. For thy cause is holy. It is thine own! . . . . I will not let thee go! no, nor yet for all eternity! And though the world should be thronged with devils—and this body, which is the work of thine hands, should be cast forth, trodden under foot, cut in pieces, ... consumed to ashes, . . . my soul is thine. Yes, I have thine own word to assure me of it. My soul belongs to Thee, and will abide with Thee forever! Amen! O God send help!" Before the Emperor, Archdukes, Electors, Dukes, Arch-Bishops, Bishops, Prelates, Margraves, Ambassadors, Deputies, Princes, Counts, Barons, Pope's Nuncios—principalities and powers to the number of two hundred, he appeared perfectly calm and respectful, but firmly declared his obedience to another Sovereign, whose laws they very imperfectly undersood, and to their imminent peril were neglecting.

At such a time, well might he sing, with a wild Titanic music, in his "half-battle words":

> "God's word, for all their craft and force,
> One moment will not linger,
> But spite of hell, shall have its course,
> 'Tis written by his finger.
> And tho' they take our life,
> Goods, honor, children, wife,
> Yet is their profit small;
> These things shall vanish all,—
> The city of God remaineth."

From the time when he was summoned to submit to the Invisible Ruler of the world, by the swift message of the thunderbolt, to the solemn hour when a viewless hand was pressing cold and heavy on his worn-out heart;

through the vicissitudes of a heroic, agitating, and most laborious life; in the midst of foes eager to sacrifice the children of reason and God,—he never lost his faith in the will supreme, never shrunk from responsibilities imposed by obedience to the Infinite, never reserved any of the love due to heaven for objects of worldly interest, and in the moment of greatest peril could say, as with the broken melody of the whirlwind's voice,

"A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
What hath us now o'ertaken." O. W W.

Art. XXIV.

The Divine Goodness, versus *Endless Misery.*

If we mistake not, every religious person acknowledges that God is good to all, in a greater or less degree. It is true, that when we come to define the idea, some may not be willing to admit that he is *wholly* so; in other words, they may not admit that his goodness is always unmixed with contrary elements, that it is infinite in relation to every individual, and that it will continue so through time and through eternity. When stated in this complete form, there is doubtless a difference of opinion with regard to it. But that God is good, in some respects, and at some period, to every creature he brings into being, is maintained with equal promptness, we suppose, by all Christians of all creeds. It belongs so necessarily to the very idea of a Divine character, and it would be so manifestly impious to deny it, that all who believe in God, accept it at once as a primary truth,—we mean when stated in this general form,—just as they accept the conviction that he is holy, or wise.

If, at the same time, other views are held, which are really inconsistent with this fundamental and universally

acknowledged truth, it is through inadvertence. People may be very strongly attached to certain doctrines, which, if followed out in their obvious bearings, amount to a denial that God is good to all, in any possible way. What we wish to say is, that, even in such a case, they still do not mean to deny it; they are not aware that they deny it; they would be shocked at the thought of doing so.

There are those who hold that God created some of mankind for endless damnation, or predestined them to that doom before they were born. But they also maintain that God is good to these reprobates, in this life at least. They expatiate on the many blessings he bestows upon this class; they say that he makes his sun to rise on the evil as well as on the good, that he sends his rain on the unjust, that he lengthens out their unprofitable lives, and in mercy long forbears to cut them off; that he makes them enjoy their term of mortal existence while it lasts, filling their hearts with food and gladness. All these favors, it is said, he extends even to reprobates as well as to others; and this fact is regarded as proof that God is good to them, at least for the present. Again, there are those who hold the doctrine of endless misery on the ground of our free-will, denying that there is any foreordination, or decree, to this effect. They believe that God created all for future blessedness, but that some will be eternally punished, through their own fault alone. They, too, hold that God is good to these incorrigible ones. It is pleaded that he was good to them in giving them an existence, because he meant it for their good, howsoever it may actually result; that, when they had sinned, it was in infinite mercy that he provided a Saviour for them, though they may not accept him; the most affecting appeals are made on his astonishing forbearance and compassion in granting them a day of probation, and in pleading with them, by his spirit, to repent and secure their everlasting welfare.

In short, no Christian will allow it to be disputed that, in some way, God is good to all, though there may be a wide difference on the more definitive questions, How long will this continue to be the case? and in what re-

spects, and in what degree, is his universal goodness exerted?

For various reasons, it is important that we should distinctly recognize this unanimity among Christians, as far as it goes. Though somewhat indefinite, it is a common centre in which our religious sympathies can mingle to a certain extent. It serves also as a mutual ground on which our views meet, and from which we start together in forming our several dogmatic systems.

Now taking this fundamental truth, in which all Christians agree, we shall regard it as one of the fixed points in theology, which must not be disturbed, and with which all other opinions must be brought into harmony. Letting it stand simply in the form in which it is universally received, namely, that God is good to all, and keeping it separate from all further definitions, we will try to take its bearings on the common doctrine of endless misery. We think it will appear that this doctrine is absolutely irreconcileable with the truth, that God is good to all, in any sense. To us there seems to be so direct and complete a repugnance between the two, that if we adopt the one in any of its forms, we must reject the other in all its forms. We have thought much on the subject, and, as we trust, with candor, and with an earnest desire to see the matter just as it is. For this purpose, we have sometimes imagined to ourselves the case of one who was to be miserable forever; and then we have sought for some place in the course of his existence,—for at least one single spot, in it, here or hereafter, where it would be possible for the divine goodness to come in; and we find that there is no such spot.

Let us go back to the commencement, and begin with man's creation; let us follow him onward, step by step, through the successive stages of his existence. Suppose that God created some who will be forever miserable,—say, if we please, through their own fault. But here is a question that we cannot put aside: Did the Creator know, beforehand, that such would be their end, if he brought them into being? We are obliged to answer, Yes; he foresees the end from the beginning; and if such will be their end, he saw it, *then*, as plainly as he ever will.

And now comes the closing question: Under these circumstances, was it, on his part, an act of goodness to them, to bring them into existence? Was it kind in Him to create them, forseeing at the same time what the result would be? It was optional with him to give them being, or to forbear. Now, we certainly know that, in such a case, it would be mercy not to create them. Indeed, greater cruelty can not be conceived of, than, with such a foresight, to call them up from unoffending non-existence, and to send them forth into the hazards that were sure to ruin them forever. There is no possible way to question this conclusion, short of denying the infinite knowledge of the Creator, and to say that he did not foresee the issue of what he was doing.

We are aware of a reply, sometimes made, that his knowing what their end would be, did not oblige them to incur it. We grant this; but we do not see that it has any thing to do with our present subject. The point of inquiry now before us, is, with respect to the goodness of God towards these miserable castaways, in creating them, and not with respect to their folly, which is another matter. Admit, without examination, all that we ever heard pleaded on this ground, that he gave them free-agency enough to shun the final doom, though he still knew that, as matter of fact, they would not shun it. Admit that he warned them of the danger, that he opened a way of escape, and entreated them to turn. It may be said that, if they persist in the face of all this, and rush with open eyes into eternal perdition, the blame is theirs. Certainly; we grant, at least, that they would be to blame. We are not trying to take off from them their share of the folly and guilt. But what we wonder people do not see, is, that all this does not in any way alter the case with respect to the part imputed to their Creator. It does not go to show that, in consideration of their subsequent perversity, he would be good to them in bringing them into an existence which he knew would be wretched for ever. This plea of free-agency abused by man, and of gracious opportunities neglected by him, may indeed serve to condemn the creature; and were his character, or his deserts, the subject of inquiry here, the plea would be in place.

But it is out of place, when we are considering what preceded, and was independent of, all human agency,—we mean the divine act of creation. Here, it can serve only to call off attention from the fundamental truth proposed, and to make us overlook its bearings, by turning our thoughts to a foreign matter,—to the part that man has acted. We must remember, also, that to criminate the creature ever so deeply, does nothing towards proving the goodness of any original disregard of his welfare. Let us illustrate the case. Suppose I awaken a little child from his innocent sleep, and send him forth on a perilous way, full of covered pit-falls, and beset with fatal precipices on each side, where a false step would plunge him to a horrible death,—as it is said that a wrong course in human life will plunge us into endless woe. Suppose that I warn the child of all the dangers, give him maps of the narrow path, and every means of guidance; and that if he only use them as he may, and heed my directions, turning this corner, and shunning that half-concealed abyss, till he reaches the end,—he will be safe. But suppose, at the same time, that, when I send him forth, I am so well acquainted with the heedlessness, and presumption, and impulsive temper, of the little creature, as to know, with moral certainty, that he will not go a dozen steps before he forgets every thing I told him, and that in the chase of butterflies he will stumble over the edge, and be dashed in pieces. And it turns out so; it is just what I expected; it is what I foresaw from the beginning. Now, the child was a free-agent in the same sense that we are, and he was to blame that he did not take better care; but does this excuse *me?* And what would be thought of my sincerity, should I have the hardihood to pretend that I was good to the child, in calling him up from his slumber, on such an errand! even though I had offered ever so magnificent a reward to him, in case of success,—knowing all the while that destruction, and not success, awaited him. There is not a plainer principle in morals, than that the expected result of a deliberate and voluntary act determines what is the nature of the motive. And if it were a fact, that our Heavenly Father had created any in clear knowledge that they would be wretched for ever, no piety could suppress the conviction that he was not

good to them in so doing. Yet, this is what the doctrine of endless misery asserts that he has done.

It is not in their creation, then, that any goodness is shown them. Let us look onwards, and see whether it is to be found in any subsequent stage of their existence. It is not uncommon to hear declamations on the astonishing mercy and long-suffering of God, in sparing the lives of that numerous class, who are supposed to be making their eternal perdition sure. But according to the doctrine in question, the longer they are suffered to live in this world, the greater will be their misery hereafter. They are heaping up wrath to themselves; and they are preserved, with this fact in clear view. It cannot be pretended that they are spared in hope that they will repent; for it is known that they will not repent. Is it any mercy to them, thus to prolong their probationary career? It is said that, every year, day, and hour, they are adding to the weight which will sink them deeper in the pit of everlasting despair. It is a horrible thought! and if true, it certainly is not good for them to live; better for them, altogether better in this case, to cut them off, in mercy, as soon as they are born, and prevent the accumulation of wrath. To protract their lives, under such conditions, is like neglecting to call a child to account, in order that he may grow wicked enough to require tenfold punishment in the day of retribution. And, in the supposed case, the punishment is endless.

Will it now be said that God may be good to such a class, in giving them at least the comforts of this life,—health, prosperity, friends, social advantages, sunshine, rain, and other worldly enjoyments? It might indeed seem so, were it not for a further consideration that here comes into view,—we mean, their responsibility for the gifts thus bestowed. Where much is given, much is required. Now, according to the doctrine of universal salvation, this responsibility belongs to the system of discipline that is always working to their good; but, according to the doctrine of endless misery, it will only aggravate their eternal woe. Not one of those favors, so called, not a glimpse of sunshine that breaks for a moment into the darkness of their lot, but will be called up against them, as an additional item in their condemnation, at that bar

where hope expires and mercy is unknown. Let us look steadily at this issue. The pleasures they are made to enjoy in the brief span of mortal life, go into the charge they will have to meet in eternity. And, on this ground, can we say that God is good to them, in giving them the momentary indulgence? knowing, at the time, that it will have to be hereafter accounted for, to their infinite damage. It is no answer to say, that they are to blame for the result. We grant that they would be, as already observed; but the question at present is, with the goodness of the part ascribed to Deity, not with man's deserts. We are seeking for some possible opening where, according to the doctrine of endless misery, God is good to those who suffer it. And to this point let us confine ourselves.

According to that doctrine, we must regard in the same light the gift of his Son, the invitations of his spirit, and all the influences of the gospel, so far as they relate to a part of mankind. If any are to be lost forever, the fact that Christ died for them will only augment their guilt and suffering, since they will have to answer for it hereafter to the full value of their souls. And this was as well known, when the purpose of redemption was instituted, as it ever will be. It was known, that, to give them a Saviour, or to include them among the objects of his mission, would be to them an occasion of aggravated wretchedness, instead of doing them any good. We cannot, therefore, adduce it as an instance of goodness towards them, on the part of the Omniscient. Far better, too, would it be for them, were he to withhold from them the pleadings of his spirit, and the calls of his gospel, which he knows will only condemn them to a heavier doom for eternity.

We need not pursue the illustration further. The reader sees that it covers the whole term of mortal life; and no one will ask us to look beyond, in search of mercy for the finally miserable. If there is such a class of men, it is plain that God is not good to them, in creating, or preserving them, or in a single instance of his dealing with them, in time or in eternity. The very things that, at first sight, would seem to be favors to them, we find were known from the beginning to involve a terrible after-reckoning, that will turn them into curses. All this, in

case of endless misery. As we said in the former part of these remarks, if we receive, or retain, that doctrine in any of its forms, we must give up the truth that God is good to all, in any sense. But if we cannot relinquish this truth, if it appear so essential, so sacred, that we must abide by it at all events, then let us be consistent and reject the contrary doctrine.

There is something so ungodly in the thought that the Father of spirits has purposely brought immortal souls into being, without once meaning any good to them, and indeed in clear knowledge that all he does with respect to them, from first to last, is to their everlasting harm,—this is so manifestly impious, that no person can settle down in the conviction. It may be forced upon him by the logical necessities of some dogmatic system to which he is wedded; but even then it cannot be made to stay in his mind, it is so repugnant to every moral and religious judgement of our nature. It is not only at war with the idea of divine goodness; it is just as much at war with all idea of divine justice and holiness. For it is impossible to feel that it is holy, or right, to act in this way towards dependant creatures; the very thought strikes our inmost conscience at once as a piece of pure diabolism,—as a suggestion that we must drive away from us, as soon as we can. And as to justice,—we mean in its retributive character,—there is no ground on which it can rest, in this hypothesis. For what right could there be in the Creator to punish one whom he had obtruded into being, but whom he has brought under no obligation to himself by any act, or design, of favor? We might as well talk of the justice of a master in punishing the delinquencies of a slave, whom he himself had taken from his native shore, and on whom he has never conferred, nor intended, a favor. So clear and decided is our innate sense of right and wrong, in this respect, that to exclude a creature, originally and for ever, from all share in the goodness of God, would, in our conscience, absolve him from all allegiance; and at the same time, leave a stigma on the character of his Maker, which no amount of kindness, shown to others, could hide from sight. It is from these considerations, we suppose, and for similar reasons, that Christians, though divided on a thousand points, are

obliged to agree on the fundamental truth, that God is good to all. Even when they hold other doctrines that are irreconcilable with it, they feel that it will not do to question so sacred a fact in the divine character.

H. B. 2d.

Art. XXV.

Literary Notices.

1. Philosophy of Sir William Hamilton, Bart., Professor of Logic and Metaphysics in Edinburgh University: arranged and edited by O. W. Wight, Translator of Cousin's "History of Modern Philosophy." For the use of Schools and Colleges, &c. New York: D. Appleton & Company, &c. 1853. 8vo. pp. 530.

From the reputation of Sir W. Hamilton, as the most thorough and most learned of British Metaphysicians, we had been led to fear that we should find his works hard reading: that we should find them either encumbered with such a technical nomenclature as would be nearly tantamount to a foreign language, or else written in so abstruse a manner that we should have to make out their meaning by a laborious process of interpretation, instead of finding it already made out for us. We have been agreeably disappointed in the perusal. The language is singularly clear, concise, direct to the point, and perfectly easy to be understood by any one accustomed to the reading of metaphysics, or indeed by any one not accustomed, if he will but have the patience to learn a few technical terms that are sufficiently explained. We know of no author, in this department of science, who appears to express himself with so much ease, and at the same time with so close a discrimination, or who unites so much acuteness of insight with such a breadth of view. His learning, apparently immense, seems to be distinguished by the same completeness and precision that mark his original thought. We may add, that it never overloads his argument, like that of Cudworth; it is so employed as not to divert attention from the subject in hand, but to throw fuller light upon it, by indicating the road through which speculation has reached its present results. In a word, his philosophy claims to be the philosophy of Common-Sense; and his manner on the whole corresponds with that character.

We ought not to omit an acknowledgement of the judiciousness

and good taste with which Mr. Wight, the Editor, has performed his task, especially in selecting and arranging the several pieces that fill this volume. These pieces are the "Supplementary Dissertations" on Reid, (except the one not yet completed;) all the important "Notes" on that author; and the philosophical parts of the "Discussions on Philosophy and Literature, Education and Parliamentary Reform." The Editor occasionally subjoins notes of his own, consisting chiefly of references to other places in the volume, where the topic in hand is more fully treated, and of explanations of a few passages in which some difficulty may be found in the text. The whole is placed before us in the order, and with the illustrations, that, we may suppose, Sir William himself would have chosen.

His work is naturally distinguishable into two parts: i. A general argument that Common-Sense is the criterion which must be appealed to, in metaphysical speculations; ii. an application of Common-Sense to certain philosophical questions. This latter part again may be divided into two treatises: 1. the Philosophy of Perception; 2. the Philosophy of the Conditioned.

In this notice, we can of course only mention the ground he takes. He contends that, in perception, we perceive the very objects and facts themselves, of which we become cognizant,—and not mental images, or notions, of those objects and facts, as the most of philosophers have supposed. He shows the absurdities into which the latter supposition runs, and the necessity of adhering to the former position, if we would accept the dictate of Common-Sense, or indeed if we would have any means whatsoever of knowing. All human knowledge must *begin* at some premises that are taken as self-evident; and, to us, the truth of such premises must rest ultimately on the veracity of that Common-Sense which sees them to be self-evident. If that be false, the last link of our communication with reality is gone, and the whole chain of our conclusions, being dependent upon it, falls to the ground at once.

In his Philosophy of the Conditioned, he maintains—what would seem a truism, were it not so often denied expressly or by implication,—that our knowledge is limited, that we cannot scientifically explore the Infinite, that we cannot comprehend God. And he shows how the contrary assumption necessarily resolves itself, at last, into Pantheism, Atheism, or Nihilism.

The discussion of these topics embraces a wide range of particular questions, that have been variously decided by metaphysicians. It is often curious to see with what facility Hamilton lays open the errors and imperfect views with respect to them, ferrets out the sources of mistake, sometimes analytically, sometimes historically, and sets the points in their proper light.

After what we have said of the character of this work, there can be little need that we should formally commend it to the attention of

metaphysical thinkers, and of all who desire the mental discipline which studies of the kind give.

We must confess, however, that we have no high opinion of metaphysics, as a science. If they teach only what sound common-sense gives us, they are needless; if they teach more, they are false. Their chief use, we believe, is homœopathic, to cure the crude and partial metaphysics with which the minds of men are already diseased. When people take a few steps in these endless processes of speculation, and stop short with some paradoxical conclusion, in confidence that it is ultimate, it may be well for them to know what lies beyond, and whither their unfinished course goes. If they will dabble with metaphysics, then let metaphysics "have their perfect work." But if every body would be content to let them alone, it would hardly be worth the while to introduce them anew. We think, however, that the care which Hamilton takes to rectify their subtle aberrations, by constantly bringing them to the test of common-sense, counteracts their naturally strong tendency to sophisticate the judgements both of the intellect and of the moral nature.

2. A Manual of Greek Literature, from the earliest authentic periods to the close of the Byzantine Era. By Charles Anthon, LL. D., Professor of the Greek and Latin Languages in Columbia College, Rector of the Grammar School, etc. etc. New York: Harper & Brothers, &c. 1853. 12mo. pp. 580.

Another issue from the ever-working laboratory of Dr. Anthon. His publications seem to follow each other faster than the reader can peruse them; and it must be our excuse for having but imperfectly examined this volume, that the capability of the Reviewer has limits, if that of the author has none. So far, however, as we have had opportunity to examine, it appears to be well done, and it obviously covers the whole field which the title defines, or implies. From the first dawn of literature in Greece, to the end of the Byzantine Era in the Dark Ages, a brief account of each successive stage in the developement of the Grecian mind, is given, together with biographical sketches and critical judgements of all the most eminent writers. To the list of their works there are notices appended of the principal editions; and a rapid survey is taken of the different Schools of Greek philosophy, of the mediæval systems, and of the progress made in mathematical sciences.

3. Jonah's Grief for the Gourd. A Discourse of (?) the Moral Argument against Endless Misery, delivered before the Rhode Island Convention of Universalists, in Providence, May 18, 1853. By A. R. Abbott. Published by Request. Boston: Abel Tompkins, &c. 1853. 8vo. pp. 32.

A plea for a more frequent use of the argument derived from moral principles, in the controversy between Universalism and

less Punishment; and a stinging application of it to the practice of believers in the latter doctrine. Jonah, the man, grieves for his gourd; but Jonah, the denouncer, has no compassion for the multitudes of doomed Nineveh, and is even angry because they are spared!

4. The Life and Letters of Stephen Olin, D.D. LL. D., late President of the Wesleyan University. In two volumes. New York: Harper & Brothers, &c. 1853. 12mo. pp. 361, 486.

Dr. Olin, a very devoted Methodist, united with the fervor of that sect a large Christian charity, and much practical common-sense. A too assiduous student in early life, and always respectable for the extent of his learning, he was a most indefatigable worker, whenever the state of his health permitted. His Herculean frame broke down under hard study in his college course, and he was ever afterwards an invalid; but the labor he managed to perform, during his life, was that of a strong man with a sound body. We cannot but join with the circle of his more immediate brethren, in rendering honor to the faithful servant of our common Father.

His "Travels in Egypt, Arabia Petræa, and the Holy Land," have made his name widely known in the literary world. Of his Sermons, Sketches, and Lectures, a posthumous publication, we have given a notice in a former volume of our Review. He was born at Lancaster, Vt., in 1797; graduated at Middlebury, with the highest honors of his class, in 1820; took a school, in South Carolina, where he was converted, and became a Methodist preacher, in 1821; declined the office of Professor at Middlebury, in 1823; but illness partially disenabling him for the ministry, he accepted the Professorship of Ethics and Belles Lettres in Franklin College, Georgia, in 1826. Here he remained till 1833; when he became President of the Randolph Macon College, a Methodist institution, in Virginia. In 1837, he visited Europe for his health, extending his tour through Egypt to Palestine, and returned in 1840, to take the Presidency of the Wesleyan University at Middletown, Conn., to which he had been elected the preceding year. In 1846, he was appointed a delegate to the famous Evangelical Alliance, and revisited Europe. He died at Middletown in 1851.

5. Civil Wars and Monarchy in France, in the Sixteenth and Seventeenth Centuries: a History of France, principally during that period. By Leopold Ranke, author of "a History of the Popes in the Sixteenth and Seventeenth Centuries." Translated by M. A. Garvey. New York: Harper & Brothers, &c. 1853. 12mo. pp. 484.

This is not a regular history of France, in the common acceptation of such a phrase; it is rather a series of dissertations on that history, in the period specified. Ranke says, in his Preface, that it was not

his aim to produce a work arranged according to the models of the ancient and modern masters of narrative; but he flatters himself that, while he has not devoted much space to the less significant events, he has succeeded in placing before the reader the great and true features of the important facts.

The extensive historical research of the renowned German, is well known. In preparing the present work, he has drawn from original materials recently published in France, Italy, and the Netherlands, and from a great number of unprinted documents in the archives and libraries of Europe.

6. A Statement of the Trinitarian Principle; or, Law of Tri-Personality, &c. Boston: John P. Jewett and Company, &c. 1853. 8vo. pp. 123.

This is a work of large pretensions, with rather a cavalier challenge to "the whole world to controvert either the premises or the conclusions." Perhaps the challenge is safely made; for we know of no way to controvert premises and conclusions, without first understanding them, and this is what we have failed to do in the volume before us. We must not, however, pronounce positively that it is unintelligible, since the author promises another work, to which this is but introductory, and which "will realize, for the first time, philosophy as the Science of things Divine and of things Human."

The title-page which we have quoted, might lead one to expect a defence, or proof, of Trinitarianism, so called. But so far from it, the author does not meddle with the subject, except casually in a few pages, where he denies that doctrine. His aim is to present a half Swedenborgian, half mystico-metaphysical theory of personality, in its relation to man, God, and the universe. He calls it "The Trinitarian Principle," apparently to give it a popular theological name, though he uses the phrase in no such sense as is commonly associated with it; and he blazons his title-page with the much-questioned text in 1 John v. 7, as his motto. It can hardly be supposed that he had any design really to impose on Trinitarians, by these practices, seeing that he so explicitly rejects their hypothesis; but still in looking over his pages, one sometimes feels an unpleasant sensation, as if politely mocked. At all events, the terms are unwisely chosen.—The volume is printed on very beautiful paper and type.

7. A Memorial of Horatio Greenough. By Henry T. Tuckerman. New York: G. P. Putnam & Co. 1853. 12mo. pp. 245.

"Then mourn, my country! Shed
Deep tears from thy great lids, and borrow
Night's gorgeous gloom to deck thy sorrow;
Greenough, thy son, is dead."

This Memorial consists of an exceedingly appropriate and graceful

Memoir, a catalogue of his works, fragments of a volume which, a few years since, he had nearly completed, and several tributes to his genius, written both before and after his death.

Horatio Greenough was born in Boston, September 6, 1805. Entering Harvard University at the age of sixteen, he was brought under the notice of the lamented Washington Allston, whose generous heart warmly encouraged the noble promise of his young friend. Through his advice, and with the approbation of the government of the University, Greenough left Harvard near the close of his senior year and went to Rome, where he enjoyed the friendship of Thorwalsden. What Greenough did in Rome, let his Chanting Cherubs, and his statue of Washington declare—the first of these was executed for the late Fennimore Cooper, to whom belongs the honor of having ordered the first group in marble executed by an American. He died in Charlestown, December 18, 1852.

The generous, truthful nature of the man, the purity of his genius, and the rank which he held among living artists, are so faithfully presented in the following resolutions, which are a portion of a series passed at a meeting of the artists in Rome, that we transcribe them to these pages:

"*Resolved*, That we have heard with deep regret of the death of our fellow countryman and brother artist, Horatio Greenough, Esq.

"*Resolved*, That by his early and ardent devotion to sculpture, at a period when this department of art was scarcely known or practised in our country; he is fairly entitled to be considered as the Pioneer of American Sculpture. By careful culture, he trained and developed original powers of a high order, and attained a public fame of which we, in common with all Americans, are justly proud. His works are marked by purity of conception, correctness of taste, graceful design, and rare delicacy of sentiment. He brought to his profession the accomplishments of scholarship, and he pursued it with liberality of spirit and elevation of purpose; he lived and strove not merely for success, but to elevate Art, and no personal spirit of rivalry or jealousy dwarfed the loftiness of his aim. He was eminently a gentleman in whom refinement of feeling ever prompted courtesy of manner. He also won the friendship and regard of all who knew him. We feel, therefore, that in him we have lost not only an able and educated artist, but an honorable and high-minded man." p. 235.

It is intimated in the course of the Memoir, that this Memorial may be followed by a more extended work, which shall contain his lectures and correspondence. Every friend of Art, and every lover of good reading will, we are sure, gladly hail the coming of such a book. The more the world knows of either the chisel or pen of Horatio Greenough, the better for its taste and morals. The type and paper on which the Memorial is issued are suitable to the subject of it. W. H. B.

8. Twelve Sermons, delivered during the Session of the United States Convention of Universalists, in the city of New York, September 15th and 16th, 1852. Together with a Portrait of the author of each sermon. Boston: James M. Usher. 1853.

While the pulpit speaks, there will be sermons published; and no matter how many good ones are issued through the press, if they only find readers. That this will be the case with the volume whose title is here given, we have no doubt. It is a handsome book, outwardly; and its internal character is such as to commend it to every reader, who may be interested in the subjects on which these sermons dwell. They were preached in the different Universalist churches in New York city and vicinity, by some of the most acceptable of our ministers from different parts of our country, who had come up to attend the yearly convention. The book-maker has done his part well, if good paper, type, and richly gilded covers can tell their story correctly;—only we think the type too large. Somebody has written quite an appropriate preface, in which, among other things, the difference between an Essay and a Sermon is very clearly and pointedly set forth. What is still more taking with most readers, engraved heads, purporting to be likenesses of the authors are given. These, in our estimate, with, very few exceptions, are good and true.

As to the contents of this volume, we have no hesitation in speaking well of them. They are good indications and vindications of our clerical talent; and we are not ashamed to let them go out, with this understanding, to the world. If the literary burnishing of some, or all of them, be not so apparent as certain preachers, hearers, and readers of sermons might desire, they have very tangible topics in them. They come under that classification made by the elder Dr. Beecher, when he remarked recently, that "a preacher's ideas should stand out like the ears of a rabbit, so that people could lay hold of them, keep their hold, and get something for their pains." We think that these discourses will compare well, however regarded, with similar volumes issued by the Christian denominations around us. They are well written—some of them indeed very ably prepared, and are, generally speaking, as distinctive in their theology as the most scruplous lover of positive doctrine could desire.

The first discourse, by Rev. T. P. Abell, is the Occasional. It bears evident marks of very careful preparation, is strong in its denominational bearings, and truly independent in its tone. The second, on "Truth, and its Sanctifying Power," by Rev. O. A. Skinner, is one of the most faithfully directed efforts of the kind that we could present as a specimen of downright truthful preaching. It is pervaded with common-sense; no small recommendation, we think, in these days of all kinds of theological mystifications. "Christ, the Heir of the World," by Rev. A. A. Miner, is a clear

and closely reasoned statement of the subject in hand. If it has not the warmth of some others, it has as much logical compactness and force. Mr. Ryder's discourse, "Universalism, not a Dogma but a System," is a sermon creditable to the author and the denomination he represents. While we cannot see exactly, with him, that "there is no immediate need of churches or institutions of charity," (for we think a pure Christianity would have these multiplied far beyond what we now see them,) we do think with him that "the pulpits in Christendom are not morally in earnest as they should be;" and also that Universalism is the true spiritual standard for man, and that the world needs its blessing everywhere. "The Reproach of Universalism," by Hosea Ballou, 2d, is a discourse full of the plain statements, clear illustrations, and forcible appeals of its author. We wish every opposer and every professed friend of our faith could have it in mind. The sixth sermon is by Rev. E. Fisher, on "Christian Hope." It is short and strong, and with the exception of a mixed metaphor at the close, (probably an oversight of the preacher,) we should call it a complete discourse. The seventh is on the "Divine Origin of the Gospel," by I. D. Williamson, D.D. It is a very able presentation of the authoritative nature of Christianity; the positiveness of the truths it unfolds. While other forms of Christian doctrine make the plan of human redemption appear only as a grand experiment which God has set in operation, the result of which the Almighty himself does not know, or, if he does, chooses not to reveal, Universalism proclaims the plain, positive, and whole truth concerning the subjugation of man, universally, to the dominion of the Father, through Jesus Christ the Son. "Coming to God," is a sermon by the Rev. A. G. Laurie, full of fervent breathings of spiritual truth and life. And the next on "Incentives to Effort," by Rev. S. P. Skinner, is excellent in its practical suggestions and illustrations. The sermon by Rev. G. W. Montgomery, on the True Spirit of Christianity, is also a profitable effort, showing the great need of a conversion of the world from its own hard and afflictive practices, to the wisdom and life of that doctrine which hath its fulfilment in love to God and love to man. The eleventh sermon is by Rev. T. Whittemore, on the "Excellence of Charity," and is full of forcible statements and hearty appeals in behalf of that great virtue which is yet, we trust, to bless the whole earth and fill heaven with rejoicing. Although pretty liberally sprinkled in some parts of it with quotations in verse, the discourse is not mainly poetical. It is full of sound and safe doctrine. The twelfth and last sermon is from the pen of Rev. Moses Ballou, and with the exception of too great a number of sections in it, we deem the discourse as strong and weighty as any one the book contains. Strong as it is, however, the printed page does not give the force which we realized in it, as it came to our ears at the time of its delivery in Williamsburg. That

eloquence which the earnest voice and glowing face utters, type and paper cannot convey.

We commmend this volume to all who would obtain one of the most profitable of books in exposition and defence of our common faith. It will always be a good companion in the family library, or study, or Sabbath school; a good missionary book, too, to go forth into solitary or waste places, proclaiming the glad tidings of the kingdom of God. J. G. A.

9. The Pedestrian in France and Switzerland. By George Barrell, Jr. Author of "Bubbles of Fiction." New York: G. P. Putnam & Co. 1853. 12mo. pp. 312.

Mr. Barrell landed at Havre, April 30, 1851. Shouldering his knapsack he walked through Brittany to Nantz, thence to Paris; through Clermont to the Pyrenees; Marseilles. From Geneva through Lausanne, etc., to Martigny; Chamouni by Tête Noir, over the mountains to Aosta, Great St. Bernard; Thun, Interlachen, over the Wengern Alp, the Rhigi; Grindelwald to Hospenthal over the great Scheideck; Basel, the Rhine. The time occupied in the tour does not appear, but Mr. B. performed nearly the whole journey on foot. He took the diligence from Marseilles to Geneva.

The style of this book is peculiar. So far as we remember, there is not a single "reflection" in it. The author goes straight to his task, tells what he saw and heard from day to day, and leaves the reader to theorize for himself. We have not the pleasure of the author's acquaintance, but we will venture the statement that the man who wrote this book has actually travelled over the ground which he describes, and that most of the notes which make up his work were written during the journey. A nimbler pen would have produced a more graceful story, and a much longer one, but the facts are all here,—and here without having passed through the red-covered hand-books. It is hardly necessary to say that the book is well printed. W. H. R.

10. A Manual of the Gospels: being an abridgement of the author's "Harmony and Exposition of the Gospels;" for the use of Sunday Schools, Bible Classes, and Families. By James Strong, A. M. Edited by Daniel P. Kidder. New York: Carlton & Phillips. Boston: J. P. Magee. 1853. 18mo. pp. 436.

The object of this Manual is to present the contents of the four Gospels in a connected history. Upon the left hand page is given the literal language of the Bible, the books, chapters and verses from which it is compiled being designated by appropriate references. Upon the right-hand page is the author's explanation. The place and time of each incident, so far as is known, are given at the head of each section. The "explanation" is the only thing about this

book which we do not like. It is pleasantly and concisely written, but tinctured with a theology which we do not find in the text. As it is, we commend this Manual of the Gospels to the notice of our brethren; they will find it convenient and useful. W. H. R.

11. The Liberties of America. By H. W. Warner, of New York. New York: G. P. Putnam & Co. 1853. 12mo. pp. 280.

Mr. Warner presents us, in these handsome pages, an interesting and intelligent discussion of the principle of freedom; showing what it is, and how it may be best developed and secured. The thought which underlies all his observations is, that our civil and religious liberty is not a reduced measure of what is called the state of nature, but an increased measure of it—that law and government are indispensable to set men truly free, so that they shall be prepared for the great ends of human destiny. "And when they are thus liberated, civilization opens a scene of enterprize before them to the yet further advancement of their freemanly estate. Knowledge, art, business, wealth, intercourse, taste, come forward by degrees; acting like prisms on the lights of life, and for every tint of color visible before, presenting a thousand." We wish the talented author much success in this pioneer effort toward a literature of freedom. W. H. R.

12. Dr. Grant and the Mountain Nestorians. By the Rev. Thomas Laurie, Surviving Associate in that Mission. With a Portrait, Map of the Country, Illustrations, etc. Boston: Gould and Lincoln. 1853. 12mo. pp. 418.

Dr. Grant was born in Marshall, N. Y.; became connected with the Board of Foreign Missions in December, 1835, and continued in their service, as physician, among the Nestorians until his death in April, 1844. He appears to have been a fearless, but faithful man, ready to extend a generous welcome to the few travellers who came into his isolated neighborhood, and to cheer them on their way with whatever advice and information he possessed. Such Christians are an honor to any sect, and useful in any place. The book is well brought out, and pleasantly written, and besides containing much valuable information in regard to the Nestorians, is ornamented by a fine map of their whole country. W. H. R.

13. The Mine Explored; or, Help to the Reading of the Bible. Philadelphia: American Sunday School Union, No. 146 Chestnut street. New York: No. 147 Nassau Street. Boston: No. 9 Cornhill. Louisville: No. 103 Fourth street. 12 mo. pp. 382.

This is a reprint of a work well known in England, and extensively used among the Unitarians there, under the name of Nicholl's Help to the Reading of the Bible. It was issued by the "Society for Promoting Christian Knowledge," and is a valuable book for all biblical students, though not wholly free from theological error. The con-

tents are arranged under three heads:—Part I, relates to the Divine Authority of the Bible, the Method of Interpreting it, &c. Part II, discusses the Government and Public Worship of the Jews, Jewish Sects, etc. Part III, contains an Account of the Books of the Bible. The work is neatly brought out, contains five maps, besides tables, indices, etc. Those who own Horne's Introduction to the Study of the Scriptures, and other standard works of that character will hardly need this, except possibly for convenience; but for Bible-class teachers, advanced members of Sunday Schools, and students of small means, this, bating its errors of doctrine, is probably the best book of the kind which has been published in this country.

W. H. R.

14. Ten Sermons of Religion. By Theodore Parker, minister of the Twenty-eighth Congregational Church in Boston. Boston: Crosby, Nichols & Co. New York: Charles S. Francis & Co. 1853.

15. Sermons of Theism, Atheism, and the Popular Theology. By Theodore Parker. Boston: Little, Brown & Co. 1853.

The first of these volumes treats chiefly of religion in its four-fold relations to the Intellect, the Conscience, the Affections, and the Soul; the second, as the title indictates, discusses the value of Atheism and the popular theology considered as solutions of the speculative and practical problems of life and duty, and over their demonstrated worthlessness, erects the author's theory of Speculative Theism. The "Ten Sermons" are more positive, more calm, better constructed as works of art, and every way more valuable than the second book, both as expressions of the author's genius and as contributions to religious thought.

In dealing with these volumes an honest critic, not indisposed by prejudice to do generous justice to Mr. Parker, will clearly perceive what Desdemona called "a divided duty." There are great merits to be acknowledged. The conception of the office and action of the religious sentiment in human nature and human life, which the first volume unfolds, is certainly noble and refreshing. Apart from theories and criticisms of the Christian history and records, we confess a very wide sympathy with the view of religion which Mr. Parker developes. His "Absolute Religion" is for the most part our interpretation of the religion of Jesus. And we do not see how the faith we hold of the supreme and providential relation of Christ to such a system of abstract truth as the "Ten Sermons" unfold, can be regarded in any other way than as a completion of its symmetry and an immense addition to its working power. Still it is only the simplest truthfulness and justice to confess the admiration which the general sweep of the first volume awakened in our mind. After the disgust and scorn which the average religious literature excites, it is quite inspiring to find a book which makes piety seem at once the basis

and crown of all manliness, and interprets the relation of God to the race, and to every function of our life, in a way that makes Atheism and all irreligiousness seem an eclipse of the soul's dignity and the heart's joy. There is in the best chapters of these volumes a freshness, a sincerity, an earnestness, a piercing penetration through all foggy evangelical shams, a brave loyalty to unpopular convictions, and devotion to insulted human rights, that make us regret deeply the errors and faults which impair their influence, and still more regret the scarcity of volumes which, without their infirmities, can take their place as interpretations of noble religious truth.

It is a less welcome, but equally obligatory, office to speak of the defects of these books. In our view, Mr. Parker's conception of the relation of Jesus and the records of his ministry to civilization and the prospects of the race is feeble as well as false, insipid in philosophy as well as heretical in faith. He lacks a rich and vivifying imagination in his interpretation of historic facts. Mr. Martineau has no eminence in the churches for soundness of historic faith; but let any competent mind bring his theory of the providential connections of the advent and thought of Jesus with the world's advancement into contrast with Mr. Parker's, and the pale poverty of the latter will be apparent in the deep and gorgeous lights of the nobler interpretation of Christian history. Mr. Parker is also a very poor critic of institutions. He deals with ideas; nothing but the fairest and fullest truth is tolerable with him. If any institution embodies less than the highest truth, he is poorly qualified to discriminate the essential service it may yet render to the world, and the vital roots which make it indispensable among the forces that purify society. He suffers also from kindred incompetence to estimate the secret life and hidden truth in creeds and sects whose verbal symbols are false and repulsive. Such polemics as the sermons on the popular theology in the second volume do not, after all, reach the vitals of the prominent orthodoxy of New England. No sect could live if it did not contain some elements of nutritious and necessary truth, indispensable to the religious sentiment, underneath the hideous surface of such catechisms and platforms as the Orthodox organizations endorse. Criticism of the doctrinal absurdities does not hit the hidden vigor of the Trinitarian faith, by which it is able to hold the moral reverence, wrench the conscience, and sway the passions of the mass of Christendom. Mr. Parker is not fitted to understand this and allow for it; but we must all do so to be fair opponents of Orthodoxy, or even to comprehend it; and its barbarities of dogma will never be entirely banished from popular respect, until the liberal forms of faith show themselves equally competent to attract and feed the ground-tier of religious emotions, as well as to impart cheerfulness and justify joy.

There are quite striking antitheses, not to say inconsistencies, in the views of life which Mr. Parker defends. When he talks of kid-

nappers and rumsellers, the American government, the Christian church, and things in general upon the planet, it should seem that he believed in the temporary victory of Ahriman,—the general riot over the earth of a most desperate and villainous devil; and yet these gusty onslaughts and lamentations, after a page or two, subside most capriciously and mysteriously into the serenest optimism. In his denunciations he holds men responsible for Satanic perversities of passion, treachery to truth, cowardice, hard-heartedness, and deliberate conspiracy against justice and charity; but when he rises into principles, presto! there is no such thing as evil; God foresaw and ordered things just as they are; sin is a temporary miscalculation and mistake; and the rhetoric of an extreme Fatalist could not treat the dark side of human experience with a more summary complacency, or more agile hope. No man can be expected, of course, to hold a perfectly symmetrical theory of human liberty and infinite rule; but we may be allowed a little astonishment when a theologian is equally savage for both sides of the great controversy;—belching volcanic indignation against the Fugitive Slave Law and its atheistic abettors, and intolerant of a religion which denies that things could be any different and any better than they are; glowing with Berserker rage against the mayor of Boston for his indifference to the execution of the Liquor Law, and contemptuous of all systems that do not hold that every step of each man's experience is an upward movement; and zealous for a theory which denies any deep depravity in man, in exact proportion to his intense and comprehensive satire of the meanness, barbarity, cowardice, and sensuality of church and State, trade and college, family and nation,—in fact, of about all that portion of the human race which lies outside the Twenty-eighth Congregational Church of Boston, and does not believe in the errors of Jesus and universal inspiration. Mr. Martineau has very happily said of Mr. Parker that "Zeno and Spinoza seem to co-exist in his mind, but have not struck up a mutual acquaintance." The Janus attitude of his volumes upon the question of evil brings into bright prominence the author's remarkable capacity of developing a principle which fires his spirit, or lies in the line of his passions, and his slight power of careful thought, or else his utter indifference to systematic symmetry and finished proportion of faith.

The roots of the question of evil are deeper and more complicated than the bland and hasty metaphysics of optimism has ever probed, or even uncovered. The "chop-logic" which settles all the mysteries of it by verbal analysis of the words "divine foreknowledge and omnipotence" is not very satisfactory, or respectable, to a conscience oppressed with deliberate guilt; and, in spite of its clear demonstrations, it never satisfies meditative religious minds.

Instances of hasty, loose, and flippant assertion very frequently disturb the equanimity of Mr. Parker's more sober readers. He

continually speaks of critical questions in the line of Biblical literature, as settled, which are subjects of the most strenuous controversy. He has a partisan predilection for the most ultra theories, and reasons from them as established, when a scholarly modesty would dictate a little reserve. He makes sometimes the strangest generalizations and formulas, which a tyro in philosophy could hardly be guilty of. For instance, he classifies Pantheists in two categories. One class hold, he says, that "the sum total of finite spirit is God;" the other, that "the sum total of material things is God." It must be a hasty reading, or a sad incompetency for metaphysical appreciation, that would lead a man to publish so superficial a statement. We certainly never heard before the faintest rumor of such a school as the class first named, and we were amazed to find Mr. Parker ranging the author of the "Vestiges" under the latter head. Surely he ought not to complain of the judgement of "infidel" against himself, when he can make such a childish classification of that much abused theorist.

Some of his careless statements are quite amusing. This is rather a good joke: "So Protestants and Catholics, Unitarians and Trinitarians, Universalists and Partialists agree in the main parts of their theology: they all substantially unite in their idea of God," &c. Only an unimportant difference between Channing and Hopkins, Ballou and Emmons! Again; "a few heretical Unitarians have differed from the main church on the arithmetic of Deity, not on the ethics or psychology thereof." Priestly and Dewey accord with Calvin and Payson on the spirit of God's government and the objects it contemplates! But wait: "The belief in the devil is a New Testament doctrine and an Old Testament doctrine. Catholic and Protestant, Trinitarian and Unitarian, Partialists and *Universalists*, agree in this. No Christian sect has ever denied his existence." The only thing wanting to complete the richness of this statement is a reference to the writings of Father Ballou and the numbers of the Trumpet that maintain the sacredness of his dark lordship's personality. Furthermore, we read that the Bible doctrine "knows no God immanent in the universe and yet transcendent thereof." One would think that the proem to the fourth Gospel, the conversation at the well of Sychar, and one or two expressions of St. Paul, might have lingered in Mr. Parker's memory.

We do not think we shall utterly fail in charity to Mr. Parker if we speak of the faults of his style, and call attention to his sad degeneracy as a writer since he published the "Discourse of Religion." He is miserably diffuse and repetitious. He expands and developes an idea till he drains its life out, and wearies every reader who likes to be complimented with a presumed capacity to do a little thinking for himself. Each successive publication marks a growing coarseness of taste,—the more painful when contrasted with the sweet-

ness and purity of passages in his earlier writings,—and a deepening violence of invective and indifference to the honor of the English tongue. He seems ambitious to justify Mr. Lowell's picture of him as "the Orson of parsons." When he gets his enemies within reach,

> "He bangs and bethwacks them,—their backs he salutes
> With the whole tree of knowledge torn up by the roots;
> His sermons with satire are plenteously verjuiced,
> And he talks in one breath of Confutzee, Cass, Zerduscht,
> Jack Robinson, Peter the Hermit, Strap, Dathan,
> Cush, Pitt (not the bottomless, *that* he 's no faith in.)
> * * * * * *
> For he seized the idea (by his martyrdom fired)
> That all men (not Orthodox) *may be* inspired."

It is painful to notice this decline of a writer who was so competent to wear the other characteristic which the same poem applied to him, "Almost Taylor's profusion, quite Latimer's sense." But Mr. Parker seemes to have lost the idea of reserve power in writing, or to distinguish between moral indignation based on reverence of holy truth, and spasmodic and satirical denunciation, in which rhetoric sometimes foams at the mouth, or executes the contortions of a St. Vitus's Dance. Ought not a scholar to abase himself in shame for insulting our ample language with frequent statements of God as the Infinite "Norm," or as "Exploitering" the race? Does "squelch" belong to the family of indispensable words? Is the phrase "riding cockhorse on grandam's crutch" forcible or witty in a sermon? Can it be that any minds are transcendentalized into toleration of the phrase, with which Mr. Parker has sickened us even to loathing, in his repeated allusions to God as the "Infinite mother" of the world? Or what can we say of his continued references to Dr. Dewey, except that they are brutal? There are some exquisite passages in these volumes, gleams of the beauty and tenderness which sweetened the heresies of his earlier work on Religion. He writes best and most powerfully when he is least controversial,—in discourses like that on Speculative Theism, or "Love and the Affections." He should believe that he is most forcible when he is least vulgar, strongest in his calmer passages, most effective in the pages that flow serenely out of his soul, rather than in those which spirt from his hatreds, and boldest in his generous utterance of mighty principles, instead of in the audacities of personal assertion and flippant scorn, which in a reformer, no less than in the pugilist, must be christened impudence. Would that so much religious conviction and capacity were united with a more just estimate of the office and ministries of the Christian faith! Would that such powers for good were better organized and balanced, so that our reverence for the philanthropist would not require such large deductions for defects of temper and method which vitiate his his influence and postpone his success! K.

16. The Cloister Life of the Emperor Charles the Fifth. By William Stirling, author of "Annals of the Artists of Spain." From the Second London Edition. Boston: Crosby, Nichols & Co. 1853. 12mo. p. 322.

The American publishers have done good service to the public in giving them this valuable and fascinating book in such an excellent edition. Nothing more definite or acurate has been hitherto available to the English reader, concerning the retirement of the great Emperor,—the modern echo of Diocletian's abdication—than the pages of Robertson afford. But the picture given by the Scotch historian was a hasty transcript from an unscrupulous chronicler. The present work is drawn from authentic documents, and mostly from a Spanish manuscript that has long been secret in the Foreign Office of the French government. The author has visited the monastery at Yuste, where the monarch nominally secluded himself from the affairs of State, and has evidently spared no pains to make his work reliable and exhaustive. It is admirably prepared. The style is pure, perspicuous, and flowing, the narrative easy and graceful, the arrangement natural and orderly. Few books have been issued lately that are more valuable to the lover of the romantic side of history, or to a student of the caprices of human nature. The revelations of the personal qualities and habits of the great monarch—his haughty theories and private affability; his piety and gluttony; his superstition and gout; his indifference to the private happiness of his dearest relatives, if he could play a good political game with their hopes and hearts; his unscrupulous methods of dealing with heresy for the honor of the gospel of charity; and the subtle ways by which he kept much of the substance of power, when he nominally yielded it with disgust; open a brilliant chapter in the records of the amusing infirmities and sad contradictions that hide in the human heart.

We have omitted to call attention to a volume which Messrs. Crosby & Nichols published a few months since, entitled Reason and Faith, and other Miscellanies of Henry Rogers, author of "the Eclipse of Faith." These papers have all been drawn from the Edinburgh Review, to which Mr. Rogers has been a brilliant contributor during the last ten years. Before the "Eclipse of Faith" gave him such wide popularity, the paper on "Reason and Faith" excited much interest to know the author. It is a very able review of Froude, Foxton and Strauss, and is, we think, superior in merit to the more elaborate book by which he has become known. The other papers treat of "Thomas Fuller;" "Andrew Marvell; "Luther's Correspondence and Character;" "Genius and Writings of Pascal;" "Sacred Eloquence; the British Pulpit;" "The Vanity and Glory of Literature;" and "Right of Private Judgement." The whole makes a volume of 458 pages, published, like all that comes from Crosby & Nichols' press, in excellent style. K

17. Autobiographic Sketches: Selections Grave and Gay, from writings published and unpublished, by Thomas DeQuincey. Boston: Ticknor, Reed & Fields. 1853. pp. 383.

The publication of twelve volumes of miscellanies, in this country, selected by an American editor, seems to have aroused in Mr. De Quincey some interest in his productions and his literary fame. He has re-written several of his papers, and has authorized in England a collection of revised Essays and Sketches. The present volume is the first of that issue, and the thirteenth from Ticknor's press. Some of the material has appeared in a former volume on "Life and Manners," but it is recast, and is enriched with additions which no lover of DeQuincey can afford to lose. We rejoice to see that there is likely to be a proper recognition of the author's powers and claims in England. The London "Leader" lately contained an appreciative review of him from the brilliant pen of "Vivian," now known to be Mr. G. H. Lewes, author of the "Biographical History of Philosophy." The article speaks of him as the greatest living master of English prose, a judgement which, we believe, to be justified and unquestionable. We rejoice to learn, by the preface written for the English edition, that the gorgeous "Suspiria de profundis" is only a fragment of a larger work, yet to be given to the world as an elaborate attempt to add a piece of "impassioned prose," to English literature, ranging under no precedents in any language. May opium not be unpropitious to our hopes! The present volume is introduced by a letter to Mr. Fields, in which the author makes grateful recognition of the liberality of the American publishers in making him a partner in the profits of their publication.

The same house have issued a volume of "German Lyrics" translated by Rev. Charles T. Brooks. It is made up of pieces from the modern lyrists of Germany. The principal names are Count Von Auersberg,—who writes under the assumed name of Anastatsias Grün, Rückert, Uhland, Freiligrath, Müller, Chamisso, Gellert, Geibel, etc. Most of the versions read very smoothly and sweetly, and competent critics, who have examined the book carefully, bear witness to the fidelity and excellence of the poetical rendering. There are some glorious gems in the volume, and it deserves a wide popularity.

We are indebted, moreover, to Ticknor & Co. for a new edition of Tennyson, in two volumes conformed to the last English edition, in which the "Princess" is re-written, and several exquisite songs added. We quote the "Bugle-Song" for those of our readers who can delight in a rich creation of genius:—

"The splendor falls on castle walls
And snowy summits old in story;
The long light shakes across the lakes,
And the wild cataract leaps in glory.
Blow, bugle, blow, set the wild echoes flying:
Blow, bugle; answer, echoes, dying, dying, dying.

O hark! O hear! how thin and clear,
And thinner, clearer, further going!
O sweet and far, from cliff and scar,
The horns of Elfland faintly blowing!
Blow, let us hear the purple glens replying:
Blow, bugle; answer echoes, dying, dying, dying.

O love, they die in yon rich sky,
They faint on hill, or field or river;
Our echoes roll from soul to soul
And grow forever and forever.
Blow, bugle, blow, set the wide echoes flying,
And answer, echoes, answer, dying, dying, dying." E.

18. Passages from the History of a Wasted Life. By a Middle-aged Man. Edited by the author of "Pen and Ink Sketches," &c. Illustrated by Billings. Boston: Benjamin B. Mussey and Company. 1853. 12mo. pp. 248.

19. Uncle Sam's Palace; or the Reigning King. By Emma Wellmont. Illustrated by Billings. Boston: Benjamin B. Mussey and Company. 1853. 12mo. pp. 308.

We welcome these volumes as needful contributions to the temperance literature of our country. The first is especially designed to illustrate the perils to which the young and intellectual are exposed, and is exceedingly well suited to the purpose. The author holds a vigorous pen, pointed, we almost fear, by personal reminiscences. The wide introduction which these "Passages" have already received, must ensure them, what they deserve, an extensive circulation.

Uncle Sam's Palace partakes more of the nature of a novel. It is one of the best of its class. Mr. Samuel Beals, Jr., (familiarly called Uncle Sam,) is an extensive wholesale dealer in liquors; he becomes very rich; builds a "palace" in the country; is brought to repentance by witnessing the legitimate fruits of his business in the ruin of numerous families, and especially in the drunkenness of his own son. But, reader, buy the book, especially if you are engaged in the liquor traffic, or are, in any way, an apologist for it,—buy Uncle Sam's Palace, *and read it.* W. H. B.

20. Isaac T. Hopper: A True Life. By L. Maria Child. Boston: John P. Jewett & Co. 1853. 12mo. pp. 493.

It is a good deal to say of a man that he lived "a true life." Mrs. Child appears to have considered this in preparing the materials for the biography of her friend, and has accordingly devoted a large share of her volume to the pleasant task of showing what he did. This is done in part, by short biographical sketches of many of the slaves, convicts, and "poor and needy" of all classes, whom he befriended—sketches of exceeding interest, which show as clearly as

the most graphic delineation of character could, what Isaac T. Hopper was. Truly he was a noble man! There is, to our mind, more pure and undefiled religion in such a life as that happy, brave old Quaker lived, than half the exclusive, evangelical and union-saving politicians ever thought off.

The publishers deserve the thanks of Mr. Hopper's numerous friends for the two excellent engravings of him—a full-length and medallion—with which they have enriched a volume not unworthy to be called a companion to Uncle Tom's Cabin. Is the race of Hoppers all dead? W. H. B.

21. A Universal and Critical Dictionary of the English Language: to which are added Walker's Key to the Pronunciation of Classical and Scriptural Proper Names, much enlarged and improved; and a Pronouncing Vocabulary of Modern Geographical Names. By Joseph E. Worcester, LL. D., &c. Boston: Jenks, Hickling & Swan, &c. &c. 1853. 8vo. pp. lxxvi. 956.

We mention this well known and extensively used Dictionary, only to say, that it appears to be regarded as the standard of orthography by our best American scholars. We fear that we ourselves do not always conform to it, as we would like to do. Our *spelling* has been partially vitiated by familiarity with books published according to Dr. Webster's innovations.

The same publishers have also issued revised editions of Dr. Worcester's "Comprehensive and Explanatory Dictionary," and his "Primary Pronouncing Dictionary," for the use of Common Schools, —each of them containing the vocabularies of Classical, Scripture, and Modern Geographical, Names.

22. Appeal to Husbands and Wives in favor of Female Physicians. By Rev. William Hosmer, Editor of the Northern Christian Advocate; author of the Young Men's Book; the Young Lady's Book, etc. New York: Published by George Gregory, &c. Boston: Redding & Co., &c. 1853. Pamphlet, 8vo. pp. 24.

Re-published from the "Young Lady's Book," by the same author. There is a good deal of indignant declamation in this "Appeal," and some rough handling of the Medical Faculty, that might as well have been spared. But, under all these faults of manner, there are important considerations here presented, which deserve and we think demand, to be dispasionately weighed by those to whom they are addressed. That female physicians ought to be provided for certain cases, seems to be a dictate of nature itself.

23. Henri; or, the Web and Woof of Life. By William G. Cambridge, &c. &c. Boston: Abel Tompkins and B. B. Mussey & Co. 1853. 12mo. pp. 432.

Notwithstanding the very humble claims which the author makes in behalf of this tale, we find several good passages in it, and some

scenes that are well presented. Taken as a whole, it is perhaps wanting in elevation and manners, if not sometimes of sentiment. It describes human nature, but human nature in phases that are not always worth describing. We should at least point to this as the main fault to be avoided in any future effort of the kind.

24. Narrative of a Journey round the World. Comprising a Winter Passage across the Andes to Chili; with a visit to the Gold Regions of California and Australia, the South Sea Islands, Java, &c. By F. Gerstaecker. New York: Harper & Brothers, &c. 1853. 12mo. pp. 624.

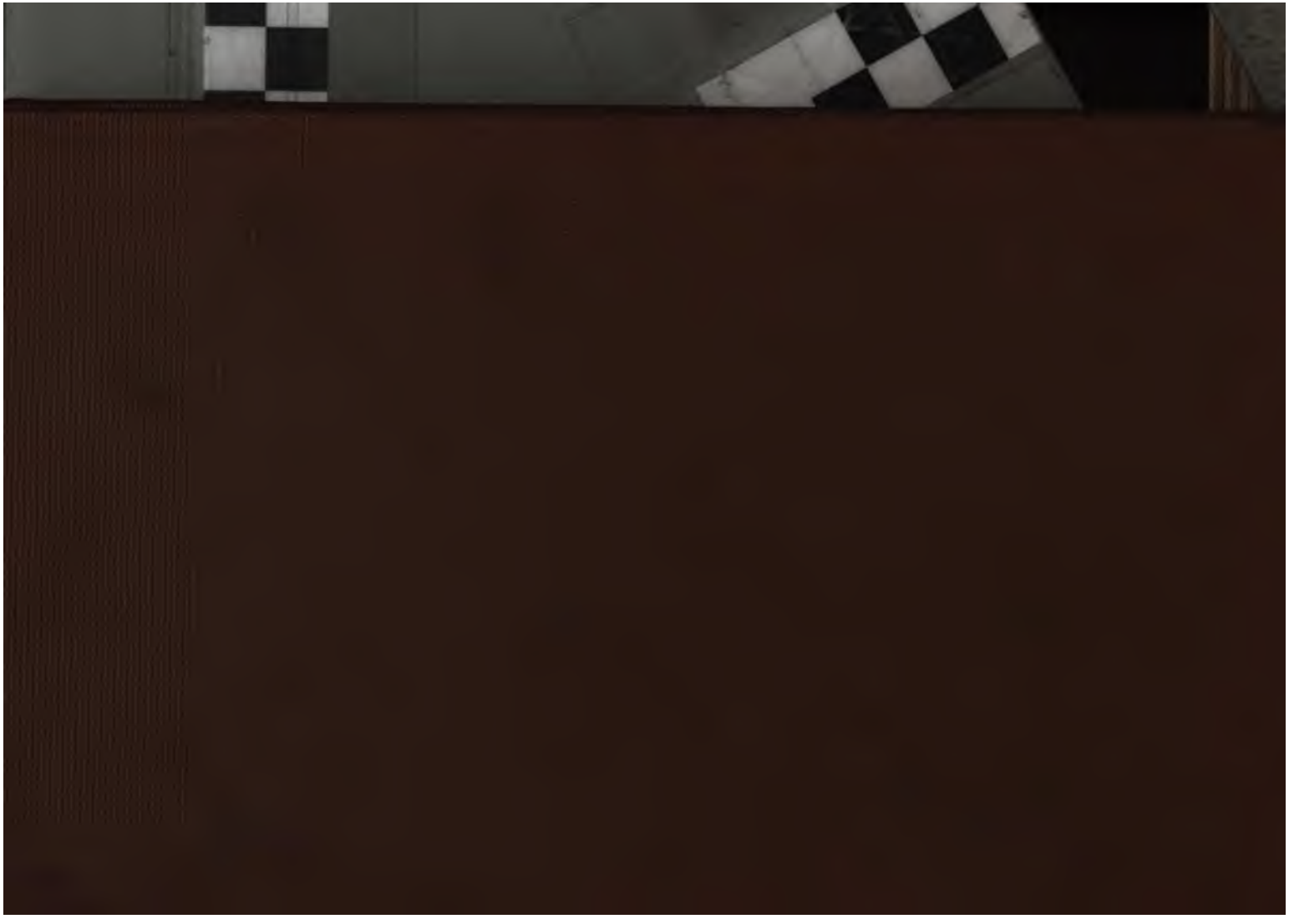
A rapid, off-hand, sketchy narrative, in which personal adventure, reflections, *extempore* descriptions of scenes, and places, and countries, remarks on the people, accounts of natural productions, of manners and of social condition, succeed each other just as they seem to have been suggested to the sprightly cosmopolitan German traveller. Such is the general character of his work. By subjoining to this, a list of the places he visited, we shall give the reader as good an idea of the whole, as by a more labored critique.

He sailed from the mouth of the Weser to Rio Janeiro, and then to Buenos Ayres; rode over the Pampas to Mendoza; crossed the Andes to Valparaiso; sailed to San Francisco; went up to Sacramento City, and to the mining region; sailed from San Francisco to the Sandwich Islands, and stopped at Honolulu; went on a whaling cruize; visited the Society Islands; sailed for Australia, and landed at Sydney, whence he made excursions to the gold region, and other parts of the country; sailed to Java, and from Batavia made excursions into the interior of that island. And here his work ends.

25. A Memoir of the Life and Labors of the Rev. Adoniram Judson, D. D. By Francis Wayland, President of Brown University, &c. In Two Volumes. Boston: Phillips, Sampson and Company &c. &c. 1853. 12mo. pp. 544, 522.

These handsomely printed volumes came to hand only on the eve of our publication, so that we have had no opportunity to examine them. But the name of Dr. Wayland as a writer and compiler of the Memoir of such a life as that of Mr. Judson, is to us a sufficient guaranty that that the work has been executed with much ability, and that it will be found instructive as well as interesting. We have ever regarded Mr. Judson as a man of action, rather than of profound thought or of genius,—a most devoted servant of his Master's cause, as he understood it, ready at all times to sacrifice his personal choice, and even his life, to the noblest objects; and God forbid that we should be disposed to withhold due honor from such a man, because "he followeth not with us."

26. Six Months in Italy. By George Stillman Hillard. In Two Volumes. Boston: Ticknor, Reed and Fields. 1853. 16 mo. pp. 432, 455.

It was rather a hazardous venture, for one who had a literary reputation at stake, to come before the public with another book of travel in Italy, when the country, and every thing in it, along the beaten routes, had been described by all kinds of seers and writers, and there seemed nothing left for a new tourist to say, except to repeat. Mr. Hillard has justified the confidence which he must have felt in his own powers to rise above difficulties from this cause, and to accomplish his task in a creditable manner. His work does honor to him as a scholar, a judicious observer of men and manners, and a lover of nature and art. One or two of the Italians tours which we first read, awakened perhaps as lively an interest in our minds, by introducing us to our first acquaintance with the country; but since that time, we have seen none from which we derived so much gratification, as from the careful perusal of this. Though written in the form of a journal, and pervaded by a thread of personal narrative, it is not sketchy,—does not give us merely the first crude impressions, as they arose along the way. The views which it presents, whether of natural scenery, of places, and particular objects, or of social condition, modes of life, historical features, and works of art, are characterized by completeness and maturity,—the result of study and reflection, as well as observation. And the whole is described in a style, which though marked perhaps with a little mannerism, seems everywhere to reflect the warm and rich sun-light of Italy.

His tour opens with the pass of the Simplon. After visiting Lago Maggiore and Milan, he proceeded by the pass of the Stelvio to the Tyrol; where his narrative is suspended, till he reached Adelsberg, on the mountains north east of Trieste. From Trieste to Venice. Thence to Verona, Parma, Bologna, and across the Appenines to Florence; next to Pisa, Leghorn, by steamer to Civita Vecchia; and to Rome, whence he made excursions to the remarkable places in its vicinity. From Rome he journeyed to Naples, and visited Pompeii, Vesuvius, Sorrento, Baiæ, &c. On his return, after stopping again at Rome, his route lay by the Falls of Terni, Perugia, Florence, Lucca, and Genoa.